

Alcohol abuse becoming a shocking Soviet problem

Marian Van Til

MOSCOW — Toronto *Globe and Mail* correspondent Lawrence Martin indicates in a report last week that recent attempts by Soviet authorities to regulate alcohol use in the U.S.S.R. are leaving Soviet citizens with one giant hangover.

People who can no longer get a hold of vodka in the quantities to which they are accustomed are turning to other drugs and non-drinkable forms of

alcohol, including eau de cologne, in desperation, says the *Globe* correspondent.

He cites as an example six workers in Volgograd who drank undiluted ethylene glycol when no vodka was available. Five of the six died. In Moscow, a 20-year-old militia assistant was sent to a vodka factory on guard duty. He arrived in time to see the factory's own corrupt guards set aside 40 bottles for a truck driver in return for

a large amount of money. When he tried to prevent the truck from leaving the factory, he was run down. He died within minutes.

Martin also refers to grape thieves in the "rich vineyards" of the republic of Georgia. A night watchman and some guards tried to prevent what they assumed were bandits from making off with grapes on a state-run farm. The bandits shot four of the guards, killing two. Three of the thieves who were later caught were given a death sentence. But even that doesn't seem to deter those who are addicted to alcohol or who want

Continued on page 4 ...



A Soviet man willing to battle crowds and stand in line for hours to get liquor.

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Christian students win fight to meet on campus

Margaret Griffioen

TORONTO, Ont. — After a year-long struggle with administration, Christian students at Jarvis Collegiate have won the right to hold fellowship meetings on campus — under the name of United Jarvis.

In past years the group was under the auspices of Inter Varsity Christian

Fellowship (IV) and met on campus until the arrival in the 1985-86 school year of a new principal. Expressing concern that the group "might serve to be divisive or prejudicial," the principal would allow no meetings or announcements of activities on campus, according to IV Staff Worker Gerald Degenhardt.

Degenhardt, who works with high school IV groups in central Toronto, describes the Jarvis group as "dynamic" and credits them for persuading the administration and student council to allow them to meet again on campus this year.

The Christian students went around
Continued on page 5 ...

Are housewives disappearing?

Stan de Jong

TORONTO, Ont. — A recent study produced by the Marketing and Economics Group of Woods Gordon, a leading management consulting firm, documents the dramatic impact the changing social and economic climate has on the family structure of Canadians.

One illustration of this is the decline in the number of families where the wife is at home with the children.

A 1971 study of all Canadian households found one in three wives at home with the children. By 1981, only one in five fitted this description. And it is expected that the 1986 Census will show a further substantial decline.

Family patterns change

The Woods Gordon report shows furthermore that:

- Husbands and grown children participate more in shopping and have a greater influence over what-brand-do-we buy decisions;
- The decline of the "housewife" means that marketers are re-evaluating positioning and advertising of products and services, once almost strictly the domain of the mother of the house;
- Studies have shown that even mothers who stay home with their children devote less time to cooking and cleaning than their counterparts of a decade ago and place a premium on convenience;

- In many families, the tradition of sit-down family meals is disappearing, being replaced by eating snacks at non-scheduled times;
- Today, only 30% of meals are home-made. It is predicted that by 1990 more than one household in two will have a microwave oven compared with one household in five in 1984.

Home care businesses

According to the report, home care is taking on a different look with many Canadians being either short of time or unwilling to do housework themselves;

hired household help of all kinds is in increasing demand.

More and more of us are hiring people to clean the house or apartment, look after children or pets, care for lawns, or shop for and deliver groceries. As a result all sorts of franchised home care businesses have sprung up.

We may also see in-home child care for households where parents travel out-of-town on business or have work schedules that rule out traditional day-care services.



Bus stops tell the story of more women in the workforce.

Bert Witvoet

Most Reformed pastors do not incorporate eulogies into funeral services, if a sampling of opinions among Christian Reformed pastors is any indication. But the deceased person's life is referred to

Thinkbit

Epitaph on hospital burial site

Here lies the leg of Peter Hollow.

It would not heal; Peter will follow.

Translated from the Frisian

Eulogies are not "in" at Reformed funeral services

and integrated into the message.

James Poelman (Wallaceburg, Ont.) does not like to have people say of a funeral service he leads that his sermon could have been used for *any* funeral service. A funeral service has to be personal, he says. But if by eulogy one means a speech that focuses on what a person has done or on how good the person was, then he does not like to make it a part of the service.

Give God the praise

Jacob Kits (Duncan, B.C.) says that no restriction is placed on a funeral service. He points out that a funeral service is not a church service, even though in Reformed circles it is usually held in a church and led by a minister of the gospel. Usually the family decides the character of the service.

"There is a place for eulogies," he says, "as long as the Lord is given the proper praise. I happen to know the origin of the word — it means to speak well of someone. I don't see anything wrong with that."

According to Kits, the scepticism comes in when a person who did not live very well becomes a very good person after he or she dies. But he does not think that in Christian Reformed circles much insincerity is shown at funerals.

Richard Vanden Berg (Waterloo, Ont.) says that celebration of a person's life is appropriate at funerals. "That's different from a eulogy, he says. "A eulogy picks out all the positive things about a person and extols all the accomplishments." His funeral sermons include a good deal of the celebration of the life of the deceased. "What you celebrate is a gift, something that has been given to the people of God," he adds.

Jacob Weeda (Gratum, Alta.) says that he usually does not read the family history that funeral homes provide or other family data. The 30 to 40 funerals that he has led have not made use of eulogies. But neither does he ignore the deceased. The people have come because of that person, he says.

Continued on page 4 ...

In this issue:

- Bert Witvoet asks, "Is Christian living a balancing act?" p.10
Napoleon Bonaparte: The "darling" of French Protestants. p.11
A boy learns a valuable lesson from his grandmother in Jacoba Bos' short story p.12

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Editorial

Should a funeral celebrate the life of the deceased?

There is apparently a rule in the Roman Catholic Church that forbids eulogies at funerals. The rule goes back far into the past, and was kept in effect after Vatican II. A defence of that rule was given by Fr. Robert D. Smith in a May issue of *The Wanderer*.

Father Smith likes to see the rule maintained. He does not think it is a good idea for a priest to eulogize anyone for the following reasons:

- 1) If you do it for someone you perceive to be a saint (the article suggests he means someone who practised the faith in sincerity, i.e., a believer, not a canonized believer), you also have to do it for others.
- 2) The priest may think the person was leading a good life, but the family knows that he was "a secret and self-righteous practitioner of abortion, of contraception, of adultery, or of theft." A eulogy by the priest gives the impression to the family that a self-righteous person can still go to heaven.
- 3) Even when the eulogy is given at the funeral of a saint, it would be undesirable. For saints are known to be aware of their own sinfulness, and would request the prayers of the people after they have died. Giving a eulogy might lead people to think that they need not pray for that person anymore because he is already in heaven. This makes the priest an enemy of the saint.

Catholic position; Catholic reasons

The discussion on eulogies by Father Smith brings in the kind of reasoning typical of the Roman Catholic faith. First of all, according to Smith, a priest's eulogy is seen to have the force of sweeping someone into heaven. In Protestant circles eulogies are generally not seen as pronouncements of salvation.

Secondly, although the understanding of a saint seems to be broadened in Smith's article from the more narrow understanding of saints as super Christians, there is still a non-Reformational tie-in of a person's justification with his or her deeds (note especially the mention of contraception as a mortal sin). Finally, there is the idea that people need our prayers after they have died, so that they may leave purgatory and enter heaven.

It may be that eulogies at Protestant funerals do not have the intended force of saying that someone was a saint, that he or she went to heaven, but eulogies often have that effect. If the person was so wonderful, what need is there to concern oneself with one's eternal status?

Our eulogies are no danger to the deceased, we would have to disagree with the priest there. But they could be a danger to the bereaved. Sentimental accounts of the goodness and beauty of the deceased prevent an honest evaluation of our own lives. They deny the all-sufficiency of the grace of God.

Prostitutes will enter the kingdom of heaven ahead of the pharisees, we are told, even though their eulogies no

doubt pale in comparison with the one given to your average upstanding, religious leader!

A Christian eulogy?

So, we should avoid saying nice things about the deceased? Not necessarily. If we praise the dead beyond recognition, for the purpose of comforting the bereaved, then let's do away with eulogies. If tribute is given indiscriminately, equal praise for all, then it becomes useless — praising all alike is praising none.

If, however, a eulogy is designed to remind those present of how the grace of God worked something in our midst that was precious, then we should welcome them at our funerals.

Not too many funeral services led by Reformed pastors incorporate a eulogy in the liturgy. Whatever is done to celebrate the life of the deceased has no terminology in our midst. Sometimes, as at the memorial service for Dr. Bernard Zylstra, a "tribute" is given by a friend of the deceased. The term "tribute" is as problematic as "eulogy," however. Both assume praise and focus too much on the accomplishments of the deceased. There really is no current term that does justice to a biblical understanding of how we should talk at funerals about deceased persons.

Yet, it is important to give an honest expression of what the life of the person means to the bereaved. One pastor put it this way, "There should be a constructive evaluation of the person, which may be helpful and necessary for those who remain. The accent should be on the living and what is helpful for them. They should have a platform from which they can remember in thanksgiving what was good in the person's life, but also from which they can resolve things that were negative."

Funeral service not church service

Judging by the survey done among Reformed pastors, most funerals in our circles take on too much the character of a worship service. Pastors tend to see the funeral service as an opportunity to bring the gospel, and that is something to be grateful for. But let's not forget what the main purpose of a Christian funeral service is. It is, in the midst of the people of God and before the face of God, to come to terms with the departure of a loved one and to say farewell to what remains of the deceased.

It seems appropriate, therefore, to give a review of the person's life. We believe it is up to the family or friends, not the pastor, to provide that review. Let it be done in all honesty and love, but let scope be given to the memory of the person. The lives of the people that Christ died for have content. That content is important for those who loved the deceased. Knowing that a loved one is in heaven is helpful, but so are memories, as the survivors muddle along here on earth until their time comes.

Non-alignment usually a myth

Two weeks ago the Harare summit of Non-Aligned Nations took place. The summit brought together leaders from 101 nations (assuming they were all there), who claim a special status in this world: non-alignment.

The term can only be understood in the context of East-West tensions, or communism versus democracy. The world is supposedly divided into two antithetical blocs: the NATO and WARSAW alliances. Those who are not in these blocs can be considered non-aligned.

But if you think that "non-alignment" spells neutrality or not taking part in the East/West tussle, don't let the term fool you. Is there any way that countries like Mozambique, Nicaragua,

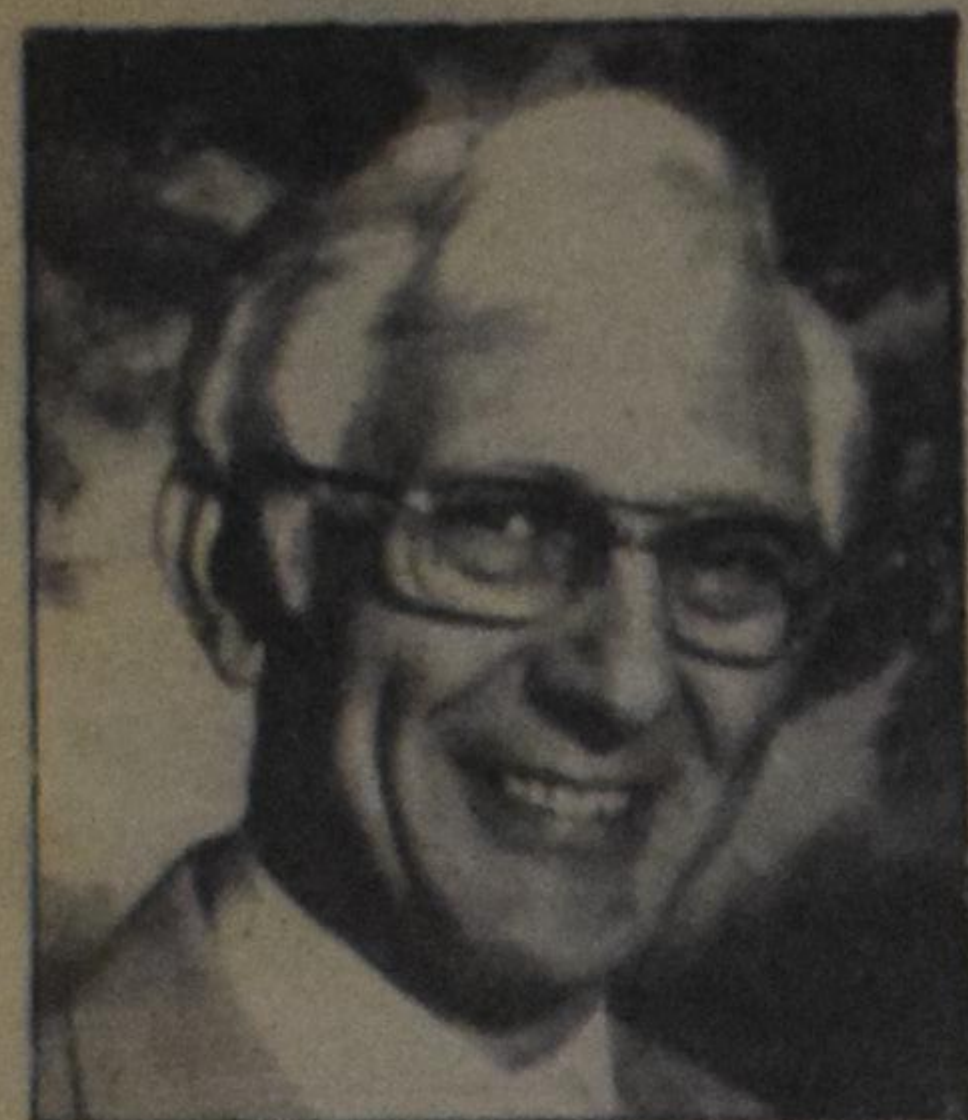
Lybia and Cuba can be considered neutral?

The harangues of Col. Gadhafi make it abundantly clear which side he lines up with and against. And when you know that Cuba has 30,000 to 35,000 troops in Angola to prop up a communist regime, then the term "non-aligned" becomes a joke.

Not all is peace within the camp of non-aligned nations. Iranian President Ali Khamenei branded the leaders of Iraq as war criminals and wanted Iraq expelled from the movement.

If the conference at Harare proved anything, it was perhaps that neutrality, even politically, is usually a myth.

SKYLIGHTS/WILLIAM R. RANG



Living in dread before the Lord reflects how many people experience their relationship to Him. His anger constantly burns hot against their sin. He frowns upon everything they do.

The fear of the Lord

The word *fear* has a disquieting connotation. Time and again I must assure my students of the fact that "the fear of the Lord" is very different from the one my generation of immigrants felt for the Germans at one time and the new experience when we think of nuclear catastrophes.

Some time ago one of my students showed me the word *fear* in a dictionary: "A feeling of dread." I nodded. Yes, that is how many people interpret the beautiful words that assure you and me that the fear of the Lord is the beginning of wisdom. Living in dread before the Lord reflects how many people experience their relationship to Him. His anger constantly burns hot against [their] sin. He frowns upon everything they do. They have memorized a number of scripture verses that underscore our awareness that the Lord is a terrible God.

More than one meaning

My student had only looked at the first meaning of the word *fear*. That's where she had stopped. Typical, I thought, of how even we adults look at the scriptures. Therefore I asked the student to continue reading what the dictionary had to say. Fear is also *awe* and *wonder*. And *reverence*. I explained to my student that the moment we bow down in awe and wonder, in true reverence, we have attained the beginning of wisdom. She smiled at me and walked away in obvious relief.

The fear of the Lord. I see interpretation number one on the faces of people entering church. I recognize it when I visit some homes. There is no relaxation, no real joy. There is friendliness enough, and there is a lot of dedication. Yes, we have homes where the Lord is feared but not held in awe. There may be "awesome wonder" but it is limiting; it is solemn. It lacks joy.

Joy is the product of love. When I visit a home filled with the love of the Lord, even the family structure seems different. Communication comes easy, hearts are always open. I'm not surrounded by fire and brimstone. I feel totally comfortable.

Come to think of it, there are still moments in my own life that I feel dread when I think of the Lord. Yet when I know that I am a forgiven sinner, would the Lord approve of my fright? Isn't being forgiven the greatest joy that I can experience? Isn't that what makes love grow and what casts out fear?

William Rang is principal of the Christian School in Dunnville, Ontario.

Longer Letter

Pornography bill dangerous to public morality

There has been a great hue and cry from civil libertarians, feminists and the media (censorship, denial of rights, a return to the Victorian era, etc.) about Bill C-114 proposed by the former Minister of Justice, John Crosbie, to amend the Criminal Code. The criticism has been unfounded. Furthermore, at the other end of the spectrum, for Christians who have supported the Bill, it is a Trojan horse.

What has been overlooked are the defences that the Bill makes available. Respecting theatrical performances which would include moving pictures and live shows, it would be legal for a theatre owner to present a performance "that involves actual or simulated acts of vaginal, anal or oral intercourse, masturbation or group sex" if he or she could prove that "the performance is a work of artistic merit."

When ingenuity goes to work

If the Bill is passed, no court could hold as a matter of law that such acts could not be works of "artistic merit." It will be left to the skill and ingenuity of writers and producers to conceive the factual setting.

Consider the following: Husband and wife approach a gentle stream surrounded by beautiful grass, flowers and shrubs. Under a large oak tree, the wife commences to feed their infant. The husband proceeds to gently touch and kiss his loved ones. After the baby falls asleep, and lunch is finished, the actors then, with a background of romantic music, participate in the utmost tender, caring and loving foreplay ending in vaginal intercourse, whether in one or more positions. Who could deny that such was "a work of artistic merit?"

Furthermore, those so inclined will be able to enjoy "a performance that involves actual or simulated acts of sexually violent behaviour, bestiality, incest, necrophilia, bondage or any act in which one person attempts to degrade himself or another," and even a performance where in a sexual context "actual or simulated permanent or extended impairment of the body of any person or of its functions" is caused or attempted, as long as in each case the movie or play has "artistic merit."

Noble purposes open door

In dealing with the depiction of such acts (except group sex) plus others by way of picture books, magazines, video tapes, T.V. and computer images, the Bill also provides the defences of "a genuine educational purpose" and "a genuine scientific purpose" as well as "work of artistic merit." For example, would it not be easy for the publisher of a book that purports to dispel the myths surrounding masturbation and to inform young males and females about alleged advantages to their mental and

physical health by participation in such an act, to prove the book would come within "a genuine educational purpose?"

Some day the Supreme Court of Canada will have to answer various questions concerning the Bill, one of which will probably be "Under what circumstances will vaginal intercourse be considered to be 'a work of artistic merit?'"

Madame Justice Wilson of that Court in the *Towne Cinema* case said, "There is nothing wrong in the treatment of sex *per se* but there may be something wrong in the manner of its treatment. ... it may be presented in a way which harms no one in that it depicts nothing more than non-violent sexual activity in a manner which neither degrades nor dehumanizes any particular individuals or groups."

If the other members of the Court are of like opinion, a very liberal interpretation will be given to those words, thus opening the door to the rapid increase of moving pictures or stage plays plus other forms of pornography involving all of the above-mentioned sexual acts.

Christian ethics forbids

However, leaving aside the anti-social effects of what the Bill will permit, the greatest concern is the answer to the following question. "Whatever the purpose, could the performances of such acts or the making of their visual representations ever be justified from a Christian perspective?" Dealing with "straight sex," vaginal intercourse, the actors would be committing fornication or adultery, or if married and volunteering their services for "the good of society," their acts would definitely be a source of temptation for others.

Would a man who has been married for several years not be affected by the sight of some beautiful female performing like his wife has never performed? Would he not contrast her firm and full body with that of his wife's distorted by the birth of several children? "... if a man looks at a woman lustfully, he has already committed adultery with her in his heart." (Mt. 5:28-29) Would he not be tempted to seek out someone in that age group? Would not a wife be subject to similar thoughts and desires *vis-a-vis* the male performer?

Anal intercourse and bestiality are intrinsically evil acts and are forbidden by Almighty God. "You must not lie with a man as with a woman... You must not lie with an animal." (Lev. 18:22-23)

In summary, could a Christian support legislation that would allow, by means of the aforesaid defences, the performance or depiction of immoral sexual acts or sexual acts that would be moral *viz*: sexual acts between spouses, but which would be occasions of temptation for the audience or viewers? The irresistible conclusion is "No."

People interested in copies of a Summary and Critique of the Bill may write to Christians Against Pornography (CAP), 64 Spencer Crescent, London, Ontario, N5X 2K6.

J.K. MacKenzie,
London, Ontario

Letters

Right on! but ...

I thoroughly enjoyed Pastor Schalkwyk's article on "The Christian school, a hot house." I too would like to see all covenant children in the Christian school. However, we all know that will never happen in the foreseeable future.

As one who serves on the membership committee of our Christian school, it's not an easy task to persuade someone to become a member of the school society. What does one say when making a call, the person you are contacting says, "if and when we're interested in the school,

we'll call you."? Could Pastor Schalkwyk give me (us) a few hints?

As far as the congregation is concerned, are the words spoken at baptism just idle words or promises? Let's face it, many parents are not prepared to dish out that much money year after year.

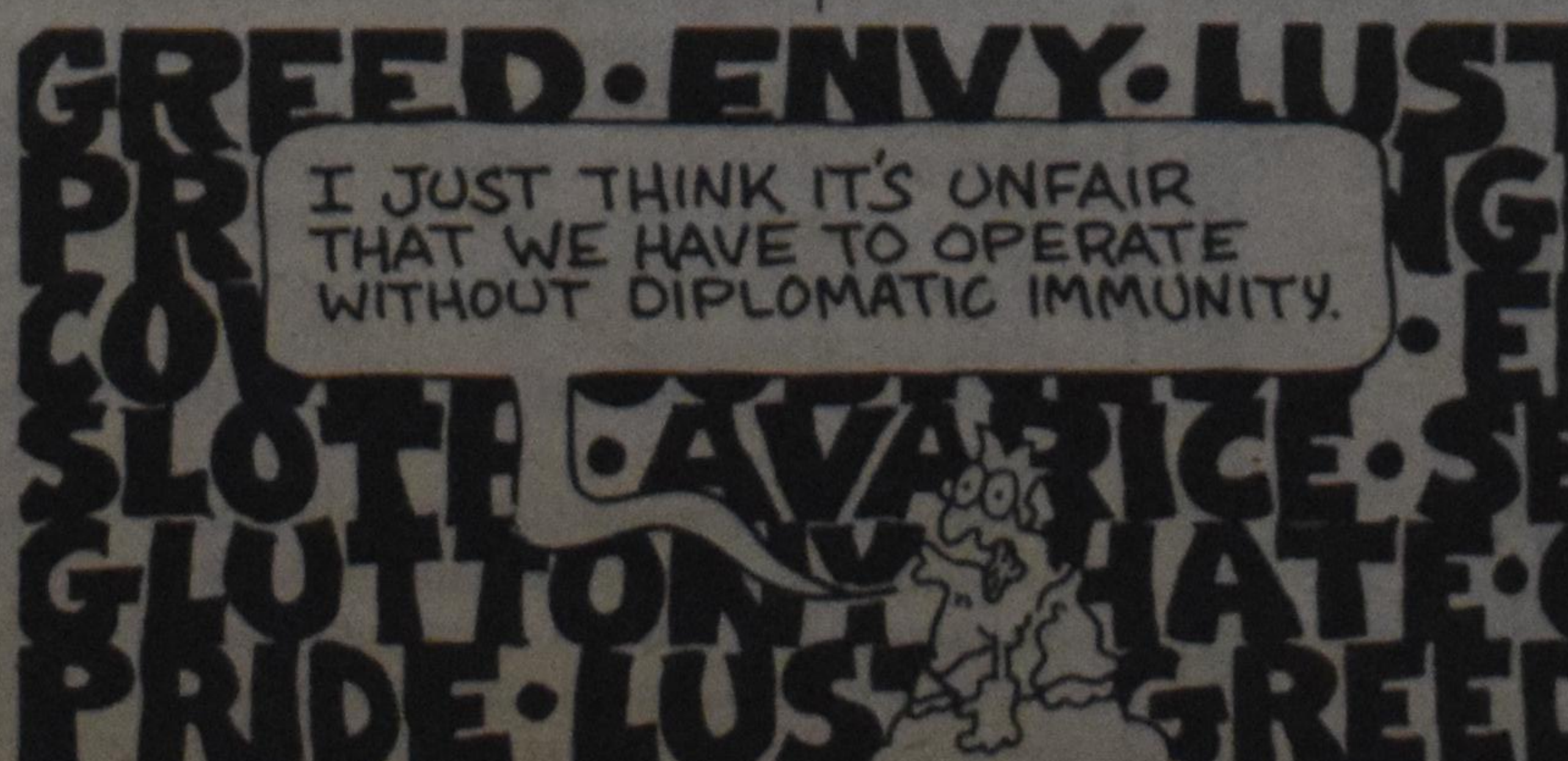
As far as the deacons providing funds for this cause, I've never heard of any church doing this but perhaps there may be some that do.

I believe we need to hear more about this great work, from the pulpits of our churches.

Henny Schoon,
Chatham, Ontario

Pontius' Puddle

I BELIEVE THAT WE CREATURES SHOULD ACT AS GOD'S AMBASSADORS IN THIS SINFUL WORLD.



News

Alcohol abuse becoming a shocking Soviet problem

... continued from page 1.
to get rich off those who are.
Alcohol a slave
In cities like Moscow, lines outside liquor stores are literally hours-long since the clampdown on the availability and purchase hours of alcohol. A woman writing a letter to the newspaper *Souyetskaya Kultura* explained why she endures the waits: "... I would prefer to be home with my children. What is it that pushes me — and others too — into wine shops? My husband has been drinking for a long time ... And I don't dare describe what

happens at home when [he] does not find a bottle of wine or even a bottle of eau de cologne ... So I stand in the queues. If there is a bottle at home we will have a quiet evening. My husband rolls over to sleep like he always does when drunk, leaving us in peace."
Despite these shocking problems, the Soviet government expresses satisfaction with their anti-alcohol campaign. They say figures show a 30 per cent drop in sales over last year. However, that does not take into account the illegal buying and making of

alcohol and the use of other substances as substitutes. Even so, the decline in sales has cost the government \$5-billion to date.
Many think that "after the initial clampdown [in the spring of 1985] there has been a

movement back to the good old days, as one letter put it."
The letter-writer is from Alzamai in the extreme eastern Irkutsk region. He says, "After the decree of the anti-alcohol campaign, the people in our town breathed freely. Heavy

drinkers virtually disappeared and there were fewer breaches of discipline in industry. But soon jolliness returned to Alzamai. The shops are now doing a roaring trade in spirits and the streets are full of drunks."

Eulogies are not "in"

... continued from page 1.
He recently led a funeral for a man who never went to church, whose lifestyle was somewhat raucous. He was an acquaintance of some of his parishioners. "My approach is not to make judgments. It takes the same mercy of God to forgive such a person as it does to forgive churchgoers. Don't neglect that mercy," he tells his hearers.

tries to keep funeral services simple — a brief prayer, scripture reading and exposition of the text. He will not say too much about the person.

Eulogies are a little empty, he finds. "I once was at a funeral of the local town drunk, and what an outstanding citizen he was, and how we could all learn from him!" Schouls thinks that when a person shows evidence of the grace of God in his or her life, then God may be praised for that.

Negative things should be said to the person when he or she was alive, not over the coffin, he says. Funerals are a good time to make people aware of the reality of life and death, and provide an excellent opportunity to evangelize, he finds.

Contextualize the gospel

John Tenyenhuus (Dollard des Ormeaux, PQ) says that he minimizes eulogies. "We can be thankful for the gift, if the person has been used in the service of the church."

Tenyenhuus likes to contextualize the gospel by referring to the person's life. He quotes Montreal Harbour Chaplain Hans Uittenbosch who rather graphically has said, "you must make the coffin a sounding board for the gospel."

Tenyenhuus has been asked to lead funeral services for unbelievers, and to say some good things about the deceased. "I tell them, I'm willing to lead the service if I'm allowed to say some good things about God."

"You may say something loving about a person, you may celebrate the good things about a person's life, but I don't call that eulogizing," he comments.

Other Reformed pastors

Carl Schouls (Free Reformed Church, Vineland, Ont.) says, "We don't eulogize; we just bury." He

Claims of heavenly endorsement upset liberal American lobbying group

WASHINGTON, D.C. (EP) — Suggestions by politicians of divine endorsement for their campaigns upset People for the American Way, a liberal lobbying group founded by television producer Norman Lear.

Warning of a "new form of religious intolerance practised largely by the religious right," group chairman John Buchanan says claims of heavenly endorsement suggest "there's only one way for godly people to vote."

Several examples, all involving Republican candidates, are cited. Rob Scribner, House Republican candidate from Los Angeles, wrote to local ministers that,

"God did a rather unique thing — He called on me to run for Congress." The Rev. Everett Sileven issued a fundraising letter during his unsuccessful gubernatorial bid that said, "I have God. I know I can count on God. Can I count on you?" And in Gary, Indiana, congressional primary winner William Costas said God told his wife "This thing with your husband is of me and you should encourage him to run."

Buchanan, a Baptist minister and former Republican congressman from Alabama, says, "It's one thing to have a religious faith and to act on that faith, but in American politics, no one talks for God."

Fighting People for the

American Way's claims of bigotry with similar claims of their own is the American Election Commission, founded by conservatives who decry "anti-fundamentalist or anti-religious right bigotry." Commission members defend "the right to free speech, regardless of how unwise, impolitic, foolish, naive, disagreeable or objectionable anyone may find their statements."

South Dakota Gov. Bill Janklow, who heads the commission, says that while he "might not believe" candidates who claim divine endorsement, "I don't question their right to say it."

BETWEEN THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet, William van Geest

Free nature from the power of sin

Christians have many of the same reasons to be concerned about the destruction and pollution of the environment as anyone else. We too are affected by the growing number of examples of environmental abuse:

- The effect on our health of toxic chemicals in drinking water, hazardous substances in the workplace, food additives and so on.
- The loss of plant diversity caused by the destruction of wilderness areas. This limits our ability to develop disease-resistant food crops.
- The destruction of forests (especially in the Third World), contributing to lower rainfall, soil erosion and the expansion of desert regions.
- The loss of ways of life more dependent on nature than our own, as well as the loss of needed opportunities for rest and recreation created by the stresses of urban life.
- The loss of prime agricultural land to sprawling suburbs.
- The long-term threat of radioactive wastes from nuclear electricity production, not to mention the effects of a nuclear explosion.

Some Christians say that because we are pilgrims in a sinful world and in the end the world will be destroyed anyway, we shouldn't be concerned. One such person was James Watt, U.S. President Ronald Reagan's former cabinet member responsible for environmental protection. But I doubt if many of these same people would say that we shouldn't develop technology or encourage economic growth because it will all be destroyed anyway.

Responding to results of human abuse

We should not respond to environmental problems by living in fear of catastrophe. But the damage done to the world by human abuse is considerable and much of it long-term. For example, many of the deserts of the Middle

East were forests before they were destroyed by careless exploitation.

Neither should we romanticize nature as "pure and free from all the evils that afflict human life. A common assumption is that "if it's natural, it must be good." But disasters such as the sudden release of toxic gases from a lake in Cameroon should cure us of such false beliefs.

Relationship to nature part of redemption plan

But plants, animals and the earth itself, like all human activity, were created to serve and honour God. And God is also freeing the natural world from the power of sin. This means that our relationship with nature is part of our redemption. As Paul writes in Romans, the creation itself longs and "groans" for redemption. In the end "the creation itself will be liberated from its bondage and brought into the glorious freedom of the children of God." (Romans 8:21)

Our lives should reflect this reality. In our personal living, in our work and in the government policies we support, we must show respect and love for the world God has made. We are active participants in God's healing of creation's wounds. We must encourage each other and our governments to do our parts.

We can also be thankful that public concern about environmental problems is growing and that those who believe that we must have economic growth at all costs are increasingly silent, if not sufficiently restrained from their destructiveness. Some governments, most notably the Peterson government in Ontario, are taking tougher action against polluters.

Next time you read a disturbing newspaper report about a new environmental disaster such as the Chernobyl nuclear explosion, take out your Bible and read Romans 8.

William van Geest is an analyst for a political consulting firm in Toronto, Ontario.

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Pensive Dutchie

Syrt Wolters

Do the following quotations sound familiar to you?:

"Whether ye eat or drink or whatever else ye do, do it to the glory of God";

"Ye shall love the Lord your God with ALL your HEART, and with ALL your MIND; and with ALL your WILL and with ALL your STRENGTH" (Jesus summarizing the Ten Commandments);

"Your will be done (by us) as it is in heaven (by the angels)" (The Lord's Prayer);

"All authority in heaven and earth has been given to Me" (Matth. 28);

"Do not worry about what ye shall eat or drink or clothe yourself with. This is what the gentiles do";

"... Seek ye first the Kingdom of God and all these things (such as bread and butter, clothing and other things) will be yours as well" (Matth. 5);

"... be ye not conformed to this world, but be transformed by the renewal of your mind, that you may prove what is the good and acceptable and perfect will of God" (Romans 12);

"... you must no longer live as the gentiles do, in the futility of their mind; they are darkened in their understanding, alienated from the life of God, because of the ignorance that is in them, due to the hardness of heart..." (Eph. 4);

"Put off your old nature which belongs to your former manner of life..." (Eph. 4);

"... in putting everything in subjection to Jesus, God left nothing outside His control" (Heb. 2);

"What are good works?" — Only that which arises out of true faith, conforms to God's law, and is done for His glory, and not what is based on what we think is right or on established human tradition." (Heidelberg Catechism — Question & Answer 91)

Don't we all know these quotations by heart? What did you say? By "heart"? Or do you mean, because we have heard them so often, we can recite them on the spur of the moment?

All the quoted passages of scripture point to the absolute sovereignty of Christ in and over all of our life. We know that Kuyper, already more than 60 years ago, taught that there is not a square inch in the cosmos of which King Christ does not say: "It's mine."

When we are asked whether we believe all these things, we, without hesitation, say: Yes, I

do! There is no doubt in our mind as to the truth of all these statements, BUT... do we LIVE them? Do we really eat, drink, (smoke) and what have you, to the glory of God? Or do we have our reservations here and there?

Do we realize that the summary of God's Law involves every bit of our existence? That every thought must be brought under the captivity of Christ?

Political implications

When Christ claims that all kings reign by His grace and

that all governments are called to listen to His law of the Kingdom, what are we going to do when it comes to performing our political task today? Do we join the political movement of whatever stripe, which have in their programs no place for the recognition of the Lordship of Christ, or are we remembering that Jesus Christ is King, who gave us the rules of His Kingdom? Does the body of Christ-believers become conscious of its calling, by living the entire life by faith and not by reasoning?

The world around us screams aloud: Join US — we have the answers! All four political parties in Canada, for instance, say it in no uncertain terms: If you would join us — things will go right! None of the four has in its program or official standards a single word or article which refers to the Kingship of Christ! Instead, they claim that religion should be kept out of politics! What is our position? Where is the voice of the citizens of Christ's Kingdom? We find Christians in all four political parties. They all seem to be convinced that Christ calls them there! How can Christ Himself be so divided?

Many Christians claim that they witness in (their) party. Is that what Christ is calling us to? Moreover — isn't this very unethical? Imagine that unbelievers would join our church with the intent to "witness" for their ideologies in order to change the thinking of the members — what would you call that?

Christ wants us, as a communion of believers, to show ourselves as a "unity"! Just read John 17!

There is no doubt in my mind

that Christians join secular organizations with the best of intentions. But does that make it right? We are called to live by faith, but when our bread and butter are at stake, then we find all kinds of excuses to live by our own reasoning.

Things are black and white

I am called too idealistic; I am not standing with both my feet on the ground; I am totally unrealistic. Things are not so black and white in the world.

Are the scriptures confusing or misleading? I cannot help but gather from the scriptures that everything in this world must be seen in terms of heaven and hell! What can be more black and white! In terms of life and death! In terms of choosing for Christ or against Him! There is no other way. We all SAY to believe this, but we don't dare to LIVE it. We can only know the truth when we DO the truth.

I am told that my position brings us nowhere. Nothing will be accomplished that way.

There, I am afraid, lies the reason for our failure to have a communal voice in the world: we want to accomplish things! We forget that the Spirit of God will take care of that. We are only to live by faith that Christ is our Saviour and King. To Him has been given all authority in heaven and on

earth. Ours is only the task to "go and tell all what I have commanded you," nothing more. The achievements; the accomplishments; the results rest securely in His hand, because He has all the authority.

I have been told by fellow believers that they are waiting for "leadership" in politics. As long as there is no leadership, Christians can do little! Is Christ Himself not our leader!

Besides for people who really believe that we must have a political party before we can be politically obedient, I have good news: There is a "Christian Heritage Party of Canada," a Christian political party, officially registered as a federal party in Ottawa. A very weak beginning in the eyes of men. I am sure the group who started it must yet learn an awful lot, but not nearly as much as all those secular politicians, who miss out on what every Christian individual and community has access to: the power of the Holy Spirit!

Anyone interested (all Christians should be interested!), please contact: **Christian Heritage Party of Canada, P.O. Box 22009, Station B, Vancouver, B.C. V6A 3Y2; phone: (604) 574-0660.**

Syrt Wolters works Tuesdays, Thursdays and Saturdays at "Central Barbers," 706 Broughton St., Victoria, B.C.

Christian students

... continued from page 1. with petitions last year, encouraging their friends and peers to support their bid for freedom to meet on school property and have access to school facilities. The petition, according to Degenhardt, along with parental pressure, finally persuaded the principal to allow the student council to vote on the issue.

Degenhardt says there were two votes last May. At the first meeting, council was missing several members and the vote had about a 50-50 split in favour of the Christian group. A vote was held again that month with more members present and "the council decided overwhelmingly — about 90 to 95 per cent — in favour of allowing the group to meet on campus."

Independent group

The only stipulation was that the group no longer be an IV

affiliate, but operate under the name of United Jarvis.

"The administration wants the group to be open to all faith and backgrounds," says Degenhardt. He adds, however, that the group is still Christian and presents the Christian gospel point of view. He also emphasizes that IV groups present the Christian gospel and are also open to anyone.

Although not "legally" an IV group, the students still invite Degenhardt to meetings and participate in area-wide IV events, as well as provincial events and Pioneer Camps. Degenhardt emphasizes that the group and IV are honouring the stipulation that the group be separate from IV and meet as United Jarvis.

As with IV groups, the main purpose of United Jarvis is to prepare Christian leaders and to be a witness on campus. The school is located in down-town

Toronto, in an area Degenhardt describes as "tough and seedy, with some low-income subsidized housing." Degenhardt says the group reflects the area's multi-ethnic population and the members are of various church (and some non-church) backgrounds. Degenhardt says the group is one of the "more dynamic" ones in his area, "with a lot of growing young Christians."

Most IV groups, according to Degenhardt do not run into the problems the Jarvis group had. In most cases, if a school has some Christian teachers, or if the group has teacher or other adult supervision (a requirement by IV), the administration is open to the presence of a Christian fellowship on campus.

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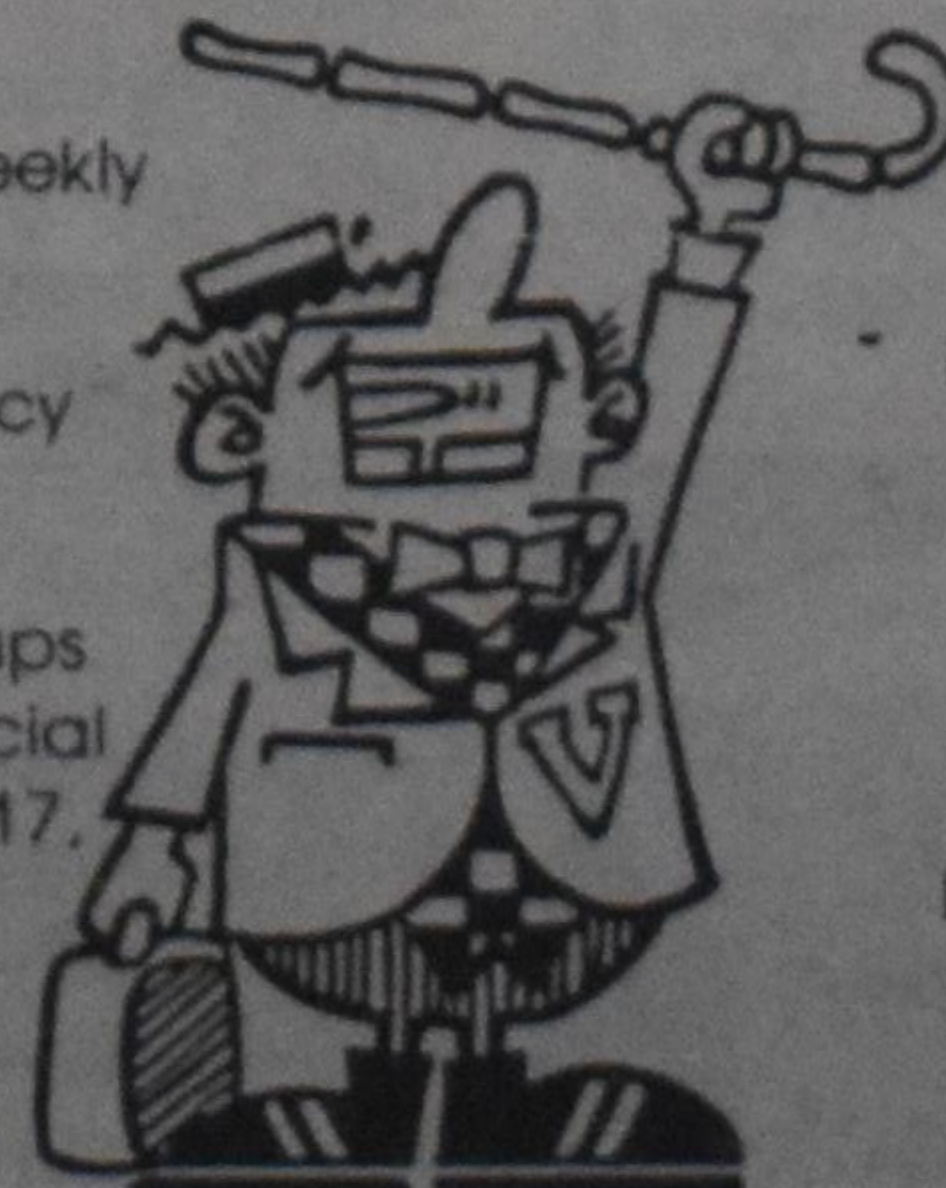
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Church

Marian Van Til, page editor

Reformed Christians to celebrate the Holy Spirit

HAMILTON (CCC) — Redeemer College will be the site of the first Holy Spirit Conference organized and hosted by the Christian Communications Centre of Mississauga, Ontario, on October 25.

The conference is targeted at people of all ages of the reformed faith, however, all people from all denominations are welcome.

Presbyterian church in America urges use of more "tentmakers"

PHILADELPHIA, Penn. (RES) — The General Assembly of the Presbyterian Church in America (PCA) has told its mission agency "Mission to the World" (MTW) to make greater use of "tentmakers," such as business people and professionals in missionary work. The PCA envisions forming a separate corporation to help people to find jobs in countries closed to missionaries.

To support its expanding program at home and abroad, the assembly adopted a budget of more than \$23-million, up \$2-million from the previous year.

According to Gerrit Verstraete, president of the Christian Communications Centre, "This special conference serves a specific purpose. It provides an avenue to bring quality teachings on all matters related to the work and ministry of the holy Spirit to the people of the Reformed faith by teachers, preachers and leaders in the Reformed faith. A number of additional guests were added to the list because of their special ministry over the years to the people of the many churches that comprise the Reformed faith."

The conference will last from 9 a.m. to 10 p.m. on October 25. It will commence with a praise and worship service. Praise and worship leaders for the day will be Grace Reinders and Colleen Reinders of Unity Music Ministries. (When they are not on the road they attend the Community Christian Reformed Church of Meadowvale, Ontario.)

The day will include a series of rotating workshops on "Gifts of The Spirit," "The Baptism of The Spirit," "Fruits of The Spirit," "Hearing the Spirit," "Knowing the Will of God," "Spirit Image vs. Self Image" and other topics.

Seven speakers from Canada and the United States will lead participants. They are: Rev.

Henry Lunshof, pastor of Meadowvale Community Christian Reformed Church, Mississauga, Ontario; Rev. Bernard Warren, director of Bezek Retreat and Ministry Centre in Campbellville, Ontario; Rev. Jerry Van Der Veen, Wings of Peace ministries, California; Dr. Marvin Baker of Westwood Reformed Church in Muskegon, Michigan and director of Muskegon Love, Inc.; Alice Verstraete, Bible study and prayer leader, Mississauga, Ontario; Judy Wilbur, Canadian Director of Christian Singles Serving, in Brampton, Ontario; and Gerrit Verstraete, President of Christian Communications Centre of Mississauga, Ontario.

In addition to the guest speakers, there will be a video presentation of the *Genesis Project*, a video cinematographic production of the book of Genesis and the gospel of Luke.

Advance registration is advised to help the Christian Communications Centre estimate total attendance. Registration is \$10 per person not including meals. Register by mail, sending your cheque to Christian Communications Centre, 4562 Gattineau Ave., Mississauga, ON Canada L4Z 2A2 or call 416-890-3222.

Pastoral Pondering

Keeping confidences

Ralph Heynen

Can you keep a secret? The matter of keeping confidences is an extremely important thing in human relationships. The real question is: Do we really keep things in confidence? When privileged information comes to us, does it remain within us or do we in one way or another encourage gossip?

The longer I live, the more I am convinced that there is a scarcity of people who can truly be trusted with confidential information. In our church councils one of the most important qualities people should possess is the ability to keep things to themselves. The same thing is true about ministers, doctors and others who are engaged in counselling, because it is so important that certain things be kept in confidence rather than that we allow things to spread about that might in one way or another hinder somebody else.

When a doctor goes into practice he or she takes the Hippocratic Oath and in that oath is this statement: "And whatsoever I shall see or hear in the course of my profession, if it be that which should not be published abroad, I will never divulge, holding such things in holy secret." Nurses take a similar oath. Isn't it true that you wouldn't really care to go to a doctor if he or she has a tendency to run off at the mouth or tell things from one patient to the other? I remember a doctor in a hospital we used to use. A lady had an abortion. The first thing the doctor did was tell his fellow doctors and pretty soon it went to the preacher and from there to the consistory, and not long after, the whole town knew about it. The woman was forced to move away because of the abortion that she had. I wouldn't approve of an abortion. But nor do I approve of a doctor who tells these kinds of confidences.

Esteem at someone's expense

The same is true of certain ministers. I can often remember when I had a problem or I wanted to talk something over with somebody, there were certain ministers I would shun because I knew that they had a tendency to talk too much or to tell other people about what somebody had told them. Yet I knew there were others who were able to keep confidences and I was able to share with them and they were able to share with me. That same thing applies to attorneys, counsellors, judges, teachers, etc.

Why can't some people remain silent? Information is powerful. The person who receives information and dispenses information has a great deal of power at his or her disposal. Other people will be impressed by the fact that they can tell that so and so had this done, or so and so had this or that happen in their lives. They get the feeling that these are people that really know what is going on. It satisfies the teller's ego. It makes him or her feel important if he or she can share something that nobody else knows about. Yet if we have to find our sense of importance that way, there is something radically wrong with us. We are gaining our self-esteem at the expense of somebody else and that is always wrong.

King Solomon wrote a good deal about people who had a tendency to gossip. He says, "Wise men store up knowledge, but with the mouth of the fools ruin is at hand. Then again, when there are many words, transgression is unavoidable. But he who restrains his lips is wise. He who goes about as a tale bearer reveals secrets, but he who is trustworthy conceals the matter. The one who guards his mouth preserves his life. The one who opens wide his lips comes to ruin. He who goes about as a slanderer, reveals secrets. Therefore, do not associate with a gossip. Like a bad tooth and an unsteady foot is confidence in a faithless man in times of trouble. ... Like a city that is broke into and the walls broken down, is the man who has no control over his spirit." Solomon laid his finger on one of the human weaknesses that is extremely common in our society and it causes a great deal of damage among people.

Is it true, loving, necessary?

There are a few basic principles that we ought to use. First of all, make sure that what you are telling is true, not truth that is biased by your own viewpoint, but make sure that when you tell something it is absolutely the truth. Second, is it loving to tell something about somebody else? If you tell something that is going to damage another person, it surely is not loving. We often tell things about fellow Christians that reveal an utter lack of true Christian love and concern. And third, is it necessary? When you tell something about someone else, is it really necessary to tell it or should you keep it to yourself? It's a matter of keeping certain things confidential because you want to exercise Christian love. Love ought to be shown in the things we say and the things we don't say.

Rev. Heynen is a retired Christian Reformed minister who lives in Wyoming, Michigan. He was a chaplain at Pine Rest Christian Hospital, Grand Rapids, Michigan, for 30 years.

Salvationists to examine volunteerism

DALLAS, Tex. (EP) — Over 1,200 business and community leaders registered for a Salvation Army conference on

volunteerism, held September 12-14 in Dallas, Texas. The conference featured special presentations by celebrity

volunteers such as entertainer Pearl Bailey and football star Roger Staubach. The event was sponsored by the National Advisory board of The Salvation Army, specifically addressed current areas of need such as hunger and homelessness in America.

Christian Reformed Church

Called

— to Mount Brydges, Ont., Rev. John E. Top of Collingwood, Ont.

— to Kildonan, Winnipeg, Manitoba, Rev. Henry Jonker of St. Catharines, Ont.

Declined

— to Palmerston, Ont., Rev. John Top

Address change

Rev. Henry R. De Bolster, c/o Redeemer College, Ancaster, ON L9G 3N6; 416-648-4964; office: 416-648-2131. Effective immediately.

Address correction

— Rev. Alvin H. Venema's new address is: 15305 105th Ave., Edmonton, AB T5P 0T6; telephone remains the same: 403-484-2569. Please disregard previous address change notice.

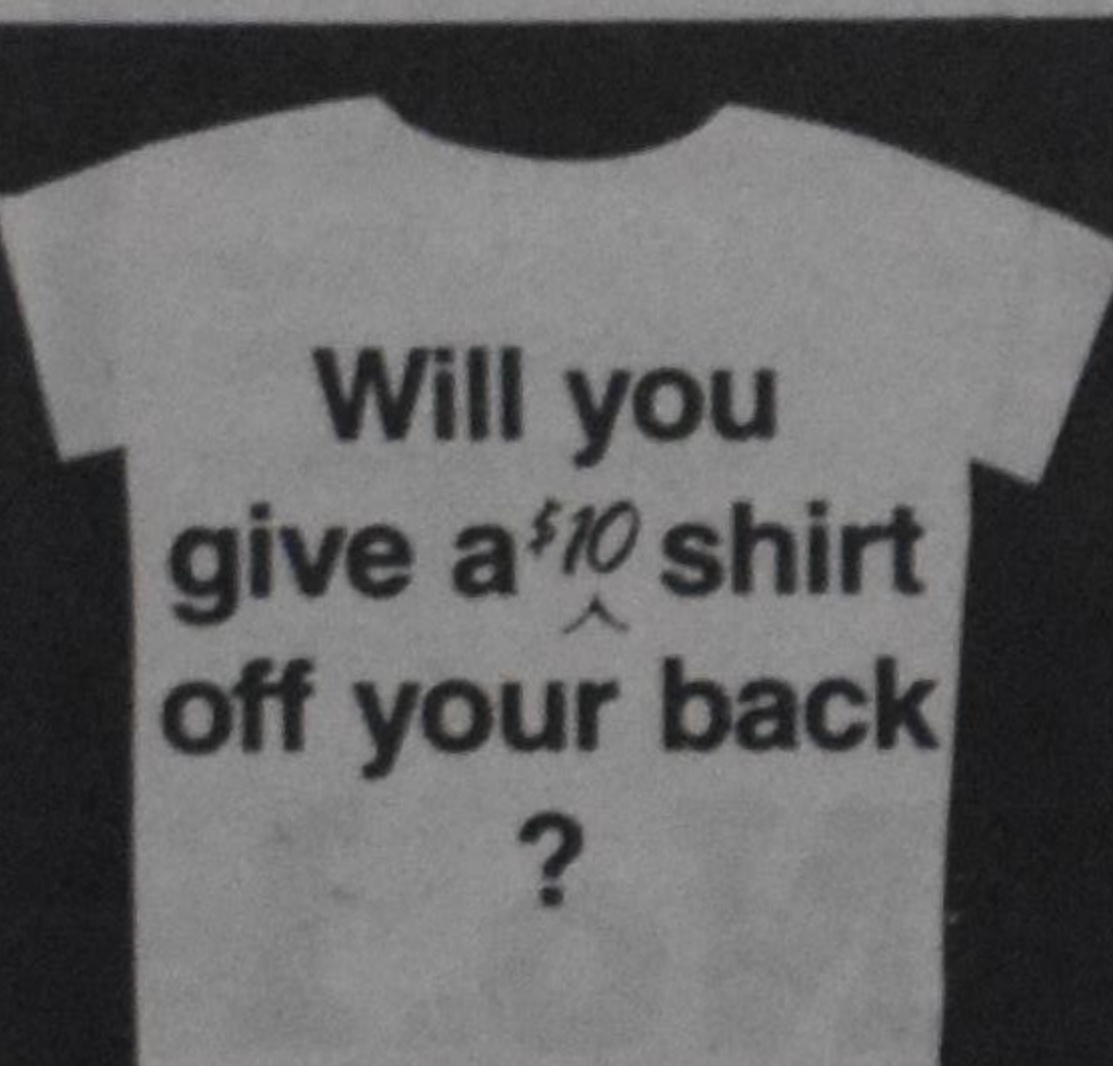
Rime or reason

Take it easy and slow down; pray for daily bread: God called the one a clown who looked twenty years ahead.

Sy Nodd

Elder Jacob left the church without his Sunday shirt after a sermon on giving whose like he'd never heard.

Klaas Sis



If you join the other 89,999 Christian Reformed Church households in giving \$10 during November 2-9 **WORLD HUNGER WEEK** we can raise the \$900,000 desperately needed for the CRC's World Relief-World Missions Special Hunger Project in Sierra Leone, West Africa. PLEASE, "spend yourself for the hungry"

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Consultation affirms evangelism to the Jew first

EASNEYE, England (LCJE) — A conference for those involved in Christian witness to the Jewish people issued a statement recently urging "the church to uphold the legitimacy of Christian witness to the Jewish community."

The statement, in the form of an open letter to the churches, also expressed grief over the "discrimination and suffering which have been inflicted on the Jewish people in the name of Jesus Christ."

However, the letter added that history cannot be used "to silence the church in her witness to the Jewish people," but

called for continuing evangelistic outreach.

The conference was the largest international gathering of its kind since a similar meeting in Warsaw, Poland in 1927. Nearly 160 participants from 17 nations met from August 18 to 27, 1986, at the Lausanne Consultation on Jewish Evangelism (LCJE).

Scripture requires Jewish evangelization

One of the purposes of the meeting was to "raise the voice of concern" for reaching Jewish people with the gospel, according to conference organizers. "We are not

meeting for the sake of meeting, but to call the Jewish people to their Messiah, Jesus Christ," said the Rev. David Harley, international coordinator of the consultation and Principal of All Nations Christian College, a missionary training institution.

Harley said that Christians cannot talk about evangelizing the Jews without addressing the issue of Christian theology and the Holocaust. But he added, "it is not the cross that should be re-examined in the light of the Holocaust, but the Holocaust in the light of the cross."

The delegates not only

emphasized the need for Jewish evangelism, but also maintained that it must be a priority.

Jewish Christians attend

Conference participants included missionaries among the Jewish people, directors of Jewish evangelism agencies, denominational executives, members of boards of directors, scholars, and pastors of Jewish-Christian congregations. Over half the participants were themselves Jewish Christians.

Participants attended workshops and seminars on various subjects, including missionary ethics, handling hostility, evangelistic literature and answering the anti-missionary.

Case studies in Jewish evangelism were presented, and national and regional reports were received on the status of Jewish Christian concerns in various parts of the world, including Argentina, France, Eastern Europe, Israel and New Zealand. In an evening address, the Rev. Baruch Maoz of Rehovot, Israel, made an impassioned plea calling his nation to "reconsider the claim of Jesus to be the Messiah."

Dialogue needed

In a move that may surprise some evangelical Protestant Christians, the consultation came out in support of dialogue with the Jewish people, albeit within carefully defined parameters. Dialogue is "valuable and essential," according to the letter to the churches, but delegates expressed "regret that Jewish Christians have often been excluded from current Jewish-Christian dialogue...."

"Increasingly we find Jewish partners in the dialogue demanding that Christians formally renounce any desire to intention to see Jewish people accept Jesus as Messiah," said

the Rev. Walter Riggans, a lecturer in Hebrew and Semitic Studies at All Nations Christian College. Riggans, a former pastor and teacher in Israel, added, "the Church must bear witness to Jewish people and our message must be unashamedly Christocentric in content."

One of the regional reports brought before the conference the plight of the Felashas, a tribe of Jewish Ethiopians, who number 25,000. Of these, 12,000 have migrated to Israel via the Sudan because of the famine which has struck Ethiopia. Many are in "absorption centres" in Israel and initial contact shows that "sizeable numbers" are Christians, though accurate figures are unavailable.

Persecuted for Christ's sake?

A report from the United States on the Y'shua (Hebrew for Jesus) Campaign was an example of making something positive out of a negative. The campaign was launched by Jews for Jesus, after they saw the name of Jesus Christ desecrated on the outside wall of their San Francisco-based office.

"We took that desecration and turned it around to glorify God," said Susan Perlman. Every Christmas since 1982 they have placed full-page advertisements in major newspapers and magazines around the U.S. Since the campaign began, Jews for Jesus has handled nearly 15,000 inquiries from Jews and some 17,000 from unbelieving non-Jews.

The closing address was delivered by Bishop Jack Dain of Sydney, Australia. He said that he was "impressed by the tremendous scholarship represented here which provides a solid theological basis for the consultation." He applauded the "wide-ranging decisions to network which will lead to an interchange of ideas for Jewish evangelism."



Pastoral letter
Leonard Schalkwyk

"I was in prison and you visited me"

The other day I attended a very interesting meeting which dealt with the visiting of prisoners and their care as whole persons, including their families.

I know there are many volunteer groups all over Canada active in such work. For example, for some time Mr. Kees Vander Stelt has been doing this in the Hamilton, Ontario, area in his spare time.

Over the years he has developed his own method of sharing the gospel with such people.

Self-discovery

Vander Stelt's approach is very indirect but effective.

Foremost is listening with the heart (the essence of all priestly ministry), sometimes for hours, identifying with the prisoners in their circumstances.

Second is sharing many of his own struggles and the joy of God's forgiving grace and healing in his own life.

This approach is called the Self-Discovery of Imprisoned Persons (S.I.P.). It is *not* a self-help program which could work apart from the regenerating power of Jesus Christ. It is not "pulling yourself up by your bootstraps." Only God can pull us up. But there are ways and means to lead a person so he or she becomes *ready* to be pulled up.

This has been practised and is envisioned in the objectives of S.I.P. They include acceptance of the imprisoned person without reservation or judgment. In encounters, S.I.P. seeks to create a climate of love and understanding that is conducive to an inner change. Once this trust and confidentiality has been established, prisoners are pointed to the ultimate freedom that can be reached in Jesus Christ.

Then they can be awakened to realize their own uniqueness, to a new desire for living, and to be open to see a new purpose in life. Thus motivation is re-activated and self-confidence re-discovered as they see their value in the sight of God.

Salvation

We all know that the Bible does not only show us our value, but also our sins and weaknesses. The prisoner is being helped to look at those too as he or she uncovers the woundedness in him or herself which may have led to the sin of wounding others. Thus, only in Christ can truest self-evaluation be reached.

At that point of the process a realistic course can be planned, with the help of God and others.

This S.I.P. approach takes the best of self-rehabilitation discoveries but translates them in a Christian way.

I think it is an approach which has evolved out of much experience, praying and testing.

This has led to day-long retreats at which inmates, ex-inmates and also people from the community-at-large have met with each other and brought about a deeper appreciation and understanding of one another.

Organization

At our meeting we decided that now was the time to go from free lance to full-time work.

For this purpose a corporation was formed which will function as support arm for this prison ministry. The provisional name for the organization is "Brant and Norfolk County Self-Discovery for Imprisoned Persons." The President is Reverend Robert J. Bernhardt; the administrator is Mr. Steven VanderWoerd and the treasurer is Mr. Bill Buys, Sr. The secretary is Mr. David Hutchinson.

From many churches in our land people are visiting prisoners. This is a field white for the harvest, but in order to gather in all the fruit, more labourers are needed.

It is a needy mission field and the Lord has promised His special blessing for this work, as we hear Him speak at the second coming to believers: "I was in prison and you visited me." (Matthew 25:36)

Leonard Schalkwyk is pastor of the Christian Reformed Church in Springdale, Ontario.

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Science

Energy from a fishpond

Martin Viane

Falling oil prices make little difference to poor farmers in the Third World whose resources cannot be stretched to buy power at any price and who, all too frequently, are remote from principal sources of supply.

Hence the interest of a Unesco enterprise in Paraguay, to develop a device for on-farm supplies of energy from biogas.

The biogas is produced by the breakdown of aquatic plants from a fishpond. Micro-organisms work on the aquatic plants (which can be supplemented with animal manure) to de-compose them in a biodigester (What is commonly called a "digester," is a recipient in which organic matter is de-composed by micro-organisms. This process is currently in use to produce gas for energy needs) based on a Chinese model, yielding around nine cubic meters of gas a day.

Integrating the installation with a fishpond has several advantages: it helps the farmer to raise his energy capacity with

the biogas and it also increases his foodstocks with fish from the pond, as well as supplying fertilizers and animal fodder from the aquatic plants.

Unesco's Regional Office for Science and Technology (ROSTLAC) in Montevideo helped develop the system which was designed by researchers at the Institute of Basic Sciences in the National university at Asuncion, led by Dr. R. Fitzpatrick, a former Unesco official. The installation has been set up at the "Enrique de Osso" College for the Promotion of Rural Women in Asuncion.

The students, who come from inland regions of the country, will spread the idea in their own villages. A training course for peasants together with instruction manuals, is foreseen.

Local species

The university research team plans to build up a complex large enough to cover the needs of a small rural farm.

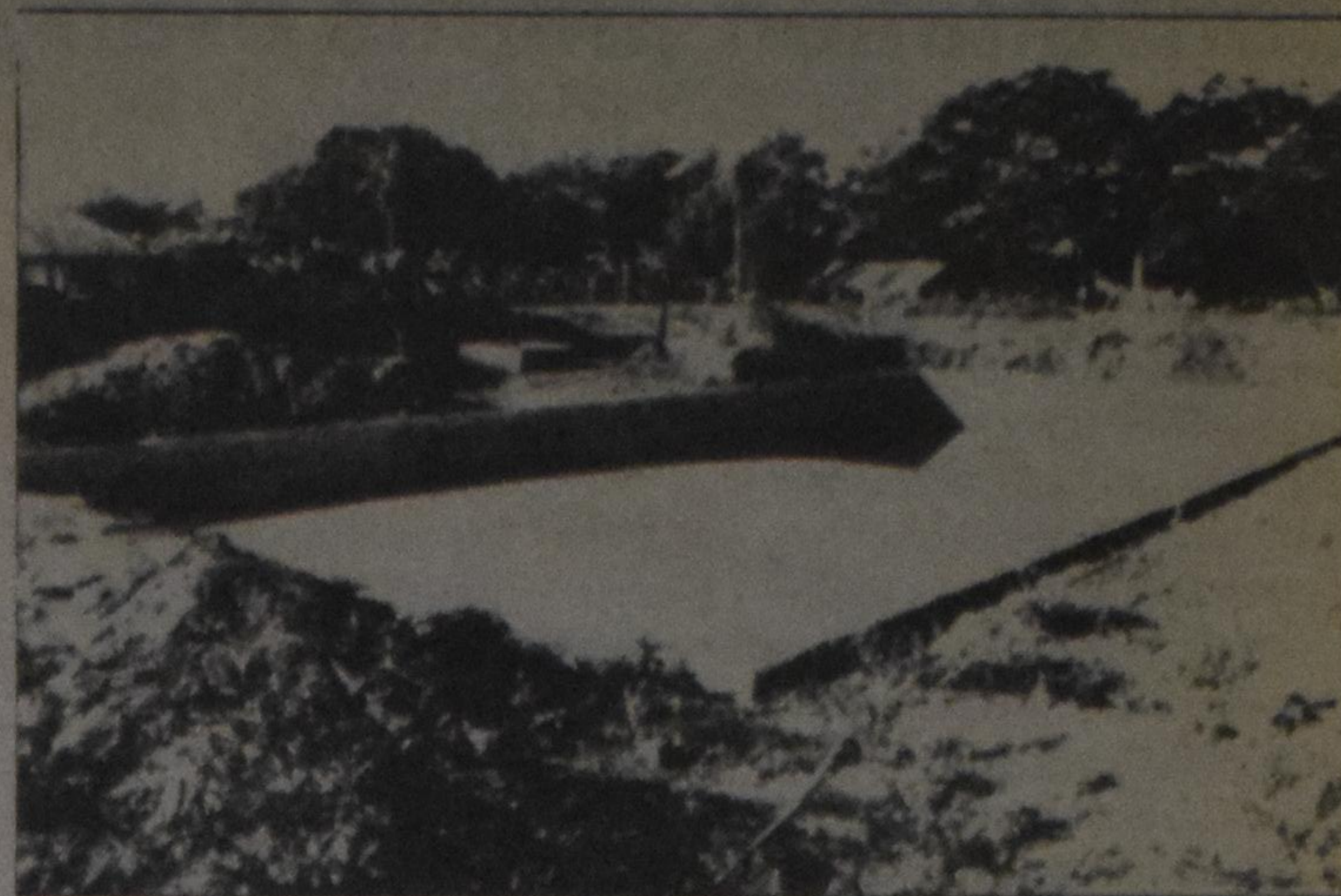
Aquatic plants common to the area thrive under

cultivation, and several local species of fish are easily bred.

Apart from the fact that it uses local materials and species in an ecological closed cycle, the system has another considerable plus: its low cost.

An integrated system for an average rural family should cost under \$200 so that the farmer would get back his outlay in under three years from gas production alone.

From: UNESCO features, No. 818 (1986).



Bio-digester and reservoir at the "Enrique de Osso" College for the Promotion of Rural Women, in Paraguay.

Here's a sweet old remedy

In 1976, on the advice of an elderly retired nurse, Dr. Richard Knutson, a Mississippi orthopedic surgeon, treated skin ulcers by pouring granulated sugar into them. Much to Knutson's amazement, the ulcers "rapidly cleared up, filled with pink granulation tissue, and became covered with skin." That same year, using the same Southern folk remedy, Dr. Leon Herszage, a surgeon from Buenos Aires, applied sugar to

an open wound on a patient's abdomen. He, too, was pleasantly surprised by the results.

Hesitantly at first, and then with growing boldness, both doctors used the seemingly absurd remedy. Knutson would put a heap of sugar on a wound and cover it with a sponge soaked in povidone-iodine (better known as Betadine). The Betadine served as an antiseptic; it was the sugar that promoted

healing. The only complications, says Knutson, of the Delta Medical Center in Greenville, were that the sugar was messy and wouldn't stick to the wound. So he created a peanut-butter-like paste of sugar and Betadine and slathered it on.

After treating 3,000 cases with sugar, Knutson reported that the rate of infection was only 1.5 per cent, versus six per cent with conventional dressings. "I've seen this treatment work on almost every type of wound," he says, including lacerations, burns, ulcers, amputations, surgical wounds, gunshot wounds and compound fractures. What's more, the wounds packed with sugar festered less and created fewer scars.

But, as with many folk remedies, the science behind the sugar treatment remains opaque. Knutson exposed sterilized honey (which at its purest is 80 per cent sugar) to bacteria and found that the higher the sugar content the less likely they were to survive and form colonies. "Somehow, sugar interferes with the normal reproductive patterns of bacteria," he says.

Herszage has suggested that sugar draws water from the surface of a wound, in effect leaving the bacteria to die of thirst. He has also speculated that sugar might somehow attract white blood cells to the site of the wound, thus conferring more immunity.

Whatever sugar's medicinal properties, Knutson feels vindicated. "When I first started to publicize this treatment, all the doctors threw a lot of stones at me," he says. But now half the doctors within a 50-mile radius have followed suit, and doctors in California, New York and Europe are gingerly testing the remedy.

Until the day your neighbourhood druggist stocks sugar paste, Knutson suggests this home remedy for sores and cuts that have stopped bleeding: take some sugar (or honey) and mix it with butter (or margarine) and smear it on.

Reprinted from Discover, November 1985 issue.

Fossil forest found in Arctic

EDMONTON, Alta. (Canadian Press) — Canadian scientists have discovered a 45 million-year-old fossil forest about 1,100 kilometres from the North Pole.

James Basinger, a paleobotanist at the University of Saskatchewan, called the site on Axel Heiberg Island "the world's finest known fossil forest."

Hundreds of the ancient stumps and logs are so well preserved scientists were able to saw and burn wood samples, Mr. Basinger said.

"It's amazing preservation," he said. "The freshness of their appearance

makes it look as if someone went in and logged the area last year."

The fossil wood had not petrified, or turned to stone, like other fossil forests in the world.

The scientists do not yet know why the wood was so well preserved, but they are studying such factors as climate. Although the stumps and logs now are exposed, they were once buried and that may have contributed to the preservation.

While other fossil tree stumps have been found in Canada's High Arctic, they have never been in such numbers or

so well preserved.

Some of the stumps are a metre wide and the logs can reach lengths of up to 10 metres.

"It's the finest known fossil forest in the world," Mr. Basinger said. "It's stunning. I've never seen so many beautifully preserved stumps in such a concentrated area in my life."

"In places you can reach down to the ground and dig out mats of leaves. These leaves look fresh, like you've just plucked them off the tree."

Among the trees found at the one-kilometre-square site were dawn redwoods and water firs, both of which now are found in southeastern Asia, and other species not known to science, Mr. Basinger said.

He said the forest, with many of the tree stumps remaining rooted in the ground, will allow scientists to study a very different Arctic environment that existed during the early tertiary period.

Mr. Basinger compared the early tertiary climate of the

High Arctic with that found in parts of the south-eastern United States today, only with months of continuous daylight and months of total darkness.

"Today, the area looks like a moonscape," he said.

"The vegetation of the High Arctic now bears no resemblance to what used to grow there. The tallest plants now include poppies and dwarf willows and these things are ankle high."

The site was first spotted by helicopter pilot Paul Tudge in 1985, but scientists were unable to examine it and determine its significance until July.

The exact location of the site will not be revealed because of fears that human activity could destroy the ancient forest.

Mr. Basinger was assisted by Jane Francis of the University of Adelaide, Australia, and other researchers from the University of Saskatchewan. Jack McMillan of the Geological Survey of Canada also participated.

Support for the project was provided by the Polar Continental Shelf Project, the Department of Indian Affairs and Northern Development and the Natural Sciences of Engineering Research Council of Canada.

Did you know? The name "Yukon" is derived from the Loucheux word "Yuchoo," meaning the big or greatest river. It was first used in 1846 by the Hudson's Bay Company trader John Bell and refers to Yukon's largest river.

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Entertainment

Cinema summaries

Marian Van Til



Cry From the Mountain

Rated Parental Guidance

*Stars James Cavan, Wes Parker, Rita Walter, Chris Kidd
Directed by James F. Collier*

Cry From the Mountain is the latest film from World Wide Pictures, an arm of the Billy Graham Association. The film is a year old, but is still making the rounds at theatres in Canada.

Though it has some flaws, it is probably World Wide's best picture to date. It centres on a kayak trip a father and his 10-year-old son take in the wilds of Alaska. The father is trying to escape bad thoughts about his impending marriage break-up. The son is trying to understand his parents' relationship.

The drama and "wilderness adventure story" (complete with white water mishaps, mountainous terrain, a big friendly dog and a grizzled old miner) remind one of a Walt Disney production, though when the photography is transferred to the screen, the picture is grainy, which is annoying.

The miner, who is a Christian, eventually helps lead the family to Christ (the wife grew up in a Christian home).

Though there is a competent and professional quality about the film and its story is enjoyable, it is not as thought-provoking as its makers obviously intended it to be.

The film is unabashedly an evangelism tool. A Billy Graham crusade in Alaska is where it all ends. That in itself is not unnatural; it is, in fact, effective. What is unnatural is that *after* the conclusion of the story there is an appearance by Dr. Graham in which he speaks directly to the film's audience and invites them to "dedicate their lives to Jesus Christ" by coming to the front of the theatre then and there. (Counsellors await such people, just as they do at evangelistic crusades.)

That move is unfair to theatre audiences. They came to see a film — and are treated to an interesting story as well as introduced to the gospel. (That is as much as any Christian film, as *film* can do.) To try to make the film function as the catalyst for an altar call is making it something it's not, or shouldn't be. It may be appropriate (theological objections aside) for Graham to make the kind of appeal he makes at the end of his crusade meetings; it's another thing to use that technique (and it is a technique) on unsuspecting people who came to a public theatre to watch a movie.

The other problem with the film, as absorbing as it can be, is the characters themselves. The couple in marital trouble seem to be caricatures of real people. They don't come *near* to being flesh-and-blood people — people who would, each in their own way, scratch and claw their way through the trauma of their marriage's ignored promises and wasted dreams. (The acting on the part of Cavan and Walter is awful. Wes Parker and Chris Kidd are much better.) Unfortunately, because the couple seems to be unreal, the gospel may also seem to be of little consequence.

The film's values and characters, though Christian, are also unquestionably, affluently middle class. That narrows its appeal and, of course, does not do justice to the gospel — which is for *all* people.

Montreal man is international grandmaster

William Stewart
(Canadian Scene) —

Although not widely known in Canada, Kevin Spraggett of Montreal is the country's first international chess grandmaster.

Spraggett, 31, earned the title for his skill demonstrated in tournaments in North America, Europe and Asia in 1984. In 1985, he was ranked 20th among the world's top chess players and while his ranking has dropped a bit he still is considered one of the international best.

Before he went abroad two years ago, Spraggett was Quebec provincial chess champion for several years and

had won every tournament in which he took part in the province. Only two or three other Quebec players were able to give him real competition.

When he set out to test his skill internationally, he took part in tournaments in New York and then spent six months in Europe.

He found himself in the company of the world's best players at the international tournament at Wijk aan Zee in The Netherlands. His play there, at the international tournament at Lugan, in Switzerland, the Mexican interzonal competition and Commonwealth matches at Hong Kong brought him recog-

nition as an international grandmaster.

This summer, Spraggett has taken part in the Quebec invitation championship matches in Montreal, sanctioned by the International Chess Federation.

He and four other international grandmasters took part in the international chess festival in Montreal July 28 to August 1.

When not competing, Spraggett studies games played by the most prominent competitors and he works on a book about chess strategy and tactics.

Muslim convert Cat Stevens now runs Islamic school in Britain

LONDON, England (EP) — Former rock star Cat Stevens, now a converted Muslim, has obtained permission to operate the first official Muslim State School in Britain, according to Danny Smith of Open Doors News Service.

Stevens, now known as Yusuf Islam, has been subsidizing an Islamic Primary School in North London with

funds from his record royalties. Only Islamic music is played in the school, with no instruments allowed, prompting one parent to complain, "It is odd that a school started by a guitar player shouldn't include music lessons."

Nine years ago, Stevens, best known for his top-ten hit "Morning Has Broken," gave up rock music to become a

Muslim. Following a recent 10-day visit to Turkey he told Turkish reporters, "I was feeling lost. But once I read the Koran I took refuge in the guidance of Allah. This took the place of secular things. All my concepts have changed."

Islam is the second-fastest growing religious group in Britain today, behind Christianity.

Thousands expected for charismatic congress

NEW ORLEANS, La. (EP) — Nearly a decade after the first ecumenical Charismatic Conference in Kansas City, more than 85,000 delegates from 30 denominations and Christian groups are expected at two anniversary congresses in New Orleans.

More than 10,000 Christian leaders — denominational executives, pastors, educators, prayer group leaders, etc. — are expected October 8-11, in the Superdome for the New Orleans' 86 Leader's Congress. This event is being billed as the first time in history that such a large group of Charismatic

Christian leaders will have gathered for corporate worship and celebration.

In July, 1987, a general congress open to all Charismatic Christians is expected to draw more than 75,000 delegates from more than 30 participating denominations and groups.

Vinson Synan, General Chairman for both congresses, said of the 1986 Leader's Congress, "This ecumenical congress is for all whom God has called to lead His church — pastors in particular — but also the many lay men and women who serve the Body of Christ in

a wide variety of ways. This gathering will prepare the way for the exciting General Congress on the Holy Spirit and World Evangelization for 75,000 or more people in the Louisiana Superdome in July of 1987."

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Feature

Is Christian living a balancing act?

Bert Witvoet

I have noticed that Christians like to think of themselves as highwire performers. If you've ever been to a circus, you know the act I'm talking about. It involves a great deal of balancing, either on foot or on unicycle.

Just recently I was reading an article in the *Presbyterian Journal* about U.S. Secretary of the Interior Donald P. Hodel. The man is a Christian who takes his job and his Christianity seriously. "So I'm a cabinet officer — wonderful! I'm a Christian — that's also wonderful!" he was quoted as saying. "Can you tell I'm a Christian from anything I'm doing as a cabinet officer?"

It's gratifying to hear a Christian in high government position talking this way. When Secretary Hodel explained how he saw his job as trying "to balance and weigh development and protection" of resources we might become a little uneasy, however. We could picture the man putting half a pound of exploration in one scale and half a pound of conservation in the other. As if striking a balance is the answer to being good stewards of God's creation.

Look for the middle?

It's not the first time I have felt this uneasiness with the balancing act Christians seem to be fond of. "The truth lies somewhere in between," you hear people say. As if all you have to do is measure distances and look for the central point to plunk down on. Ah ... safe, safe in the arms of middle Canada or middle America. The trick is to avoid extremes.

I suspect that this approach is a little too easy. Often the truth does not lie somewhere in between but in an entirely different corner. When Marxists say that the collective state should own everything and capitalists say that private enterprise should, does the truth lie somewhere in between? Half of it to the state and the other half to private enterprise?

When the Haida Indians protest logging on their island, should the government mix a



little logging with a little conservation to come up with the perfect formula? Perhaps the answer in a given situation is that no logging take place in a certain spot.

I notice that the same formula is often applied to church problems. The fault lies on both sides, we're told. Everybody has to give and take a little. I am not so sure that is always so. Sometimes one side is definitely the cause of the problem and the major

transgressor.

What would you say if God had judged between Joseph and his brothers at the moment that Joseph was sold into Egypt by saying that both sides were to blame, really? Would you be satisfied with a similar verdict between Cain and Abel, David and Uriah, Jesus and the Pharisees? Jesus did needle the opposition needlessly, didn't He? He could have been more diplomatic.

An absolute reference point

We Christians have to probe deeper and become a little tougher as we search for answers. We should certainly get accustomed to putting our finger on the major trouble spot. We are asked to discern spirits and trends that consistently violate life.

Instead of measuring our surroundings to find a point halfway between extremes, we must try to find out where the creation norm lies, where God's will is being violated. It's not for nothing that ships used to sail by the stars. Stars are fixed in a certain position in the firmament. Only something that is fixed can give you a sense of where you are. God's law is our star by which we evaluate ourselves, others and events.

If we have to think of ourselves as athletes, let's think of being runners, not stuntmen. The Pauline image of running the race is focused on a specific goal. Balancing on a highwire may be spectacular, but in the historical scheme of things, where we are moving to a consummation of life, it does not get you very far.

Has tradition a future?

Dean McRae

Does your denominational identity have a future? Your way of living and believing the faith has been passed down through generations for the most part with a relatively manageable and slow rate of change. A sense of unity prevailed.

Today, people feel less accountable to the church. Traditional views, synodical decisions, sermons and doctrines do not carry the same weight they once did. These parts of the church's framework are treated more casually. "After all it's just someone's opinion," becomes a prevalent attitude. This fragmenting effect is increasing not only on the denominational level, but even more significantly on a congregational and small group level.

means. As a result we are coming up with what we want from Reformed and non-Reformed Christianity. In the past, major differences in doctrine and lifestyle divided more along denominational lines, but now different emphasis can be found within the denominations themselves. Different emphasis on social justice, evangelism, personal piety, charismatic gifts become more common within the denomination, within a congregation, and among one's friends at church.

People become less a part of the church and more accountable only to themselves. The church, like the society around it, becomes fragmented as it reacts to an overload of mobility, diversity and rapid change. "Future shock" has indeed arrived in Christendom.

Because of the growing number of individualized "Reformed perspectives," the bonds of tradition are being broken and we are moving towards the notion that a more personalized, relationship-orientated, "truer" faith can be found beyond tradition. Tradition is thought of as an unnecessary or a merely arbitrary item in a supermarket of values where one can take what he likes.

Continued on page 14 ...

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Churches experience "future shock"

There is a trend toward people searching out on their own what living the faith

"The unity of the body of Christ is required for service to God, and tradition is an essential part of what keeps that unity."

Napoleon Bonaparte was the darling of the French Protestants

John Martens

Napoleon rode the crest of a wave of popularity at the time of his coronation in 1804, although the emigres abroad and the Catholic Church hierarchy hated the Corsican upstart and usurper for blocking their immediate hopes of a return to prerevolutionary times. It soon became clear that he did not intend to ever restore the Roman Catholic Church to its former position as the greatest landowner in France. In fact, by the concordat he made with Pope Pius VII on July 15, 1801, Napoleon regulated the position of the Roman clergy: Roman clergy were henceforth to be paid by the state.

The French Protestants on the other hand were jubilant and hailed Napoleon as a modern-day saviour. For through the law of April 7, 1802, full recognition was extended to the Protestant churches, guaranteeing their ministers financial support on the same footing as the Catholic clergy.

The Protestants were, moreover, to obtain government funding to establish their own theological seminaries in France itself; for until now their ministers were obliged to study abroad in Lausanne, Switzerland or in Germany.

What a contrast with the days of little over a decade earlier!

It is a truism that practically all French Protestants were supporters of Napoleon Bonaparte to the very end of the latter's career, if not for his recognition of Protestantism, then at least for his keeping the reins on the Catholic Church. For the French Calvinists could not easily forget the abuse and persecution they suffered from the Catholic Church.

Centuries of "unheard persecution the like of which the world has never seen before," to use the words of a famous French historian, go a long way to explain Huguenot reluctance to trust Catholic moves and motives.

Napoleon greets the Reformed pastors

On the occasion of Napoleon's coronation (December 2, 1804) in the Notre Dame Church of Paris, a great number of Protestant deputies from the several Reformed Churches had gathered in the capital to render thanks to the Emperor for the protection and aid given to the Protestants of France. Napoleon in his turn addressed the assembled Reformed ministers as follows:

I see with pleasure the pastors of the Reformed Churches of France here

gathered together.

I eagerly embrace this opportunity to testify to them how well-satisfied I have always been with everything reported to me of the loyalty and the good conduct of the pastors and citizens of the different Protestant communions. I am desirous that it should be known that my intention and my firm purpose are to maintain religious liberty. The domain of law ends where begins the indefinite domain of conscience. The monarch and the law can do nothing against that and if some of those of my blood, succeeding me, were to forget the oath I have taken and deceived by the suggestion of a perverted conscience should go so far as to violate it, I devote him to the public censure and I authorize you to give him the name of Nero.

These were the words spoken no doubt by the most powerful ruler a group of Reformed pastors has ever met.

That the Emperor spoke well of the Reformed religion and its adherents cannot but be a credit to the contemporary French Reformed community. His Imperial Majesty's words reflect well on the Calvinist principles of a community that had come through the crucible of unbearable oppression.

If there are some who scoff at the idea of attributing any importance to Napoleon's words, dismissing them as a mere ploy to gain the Protestant's support, they should know that the Emperor could have employed other means to ensure the obedience of the Huguenots or the French Reformed, who by now constituted a small minority of the population of France.

The French Protestants from their side instinctively threw in their lot with that of the Emperor. For never before had the highest authority in the land assured them in such sympathetic terms of his goodwill and protection.

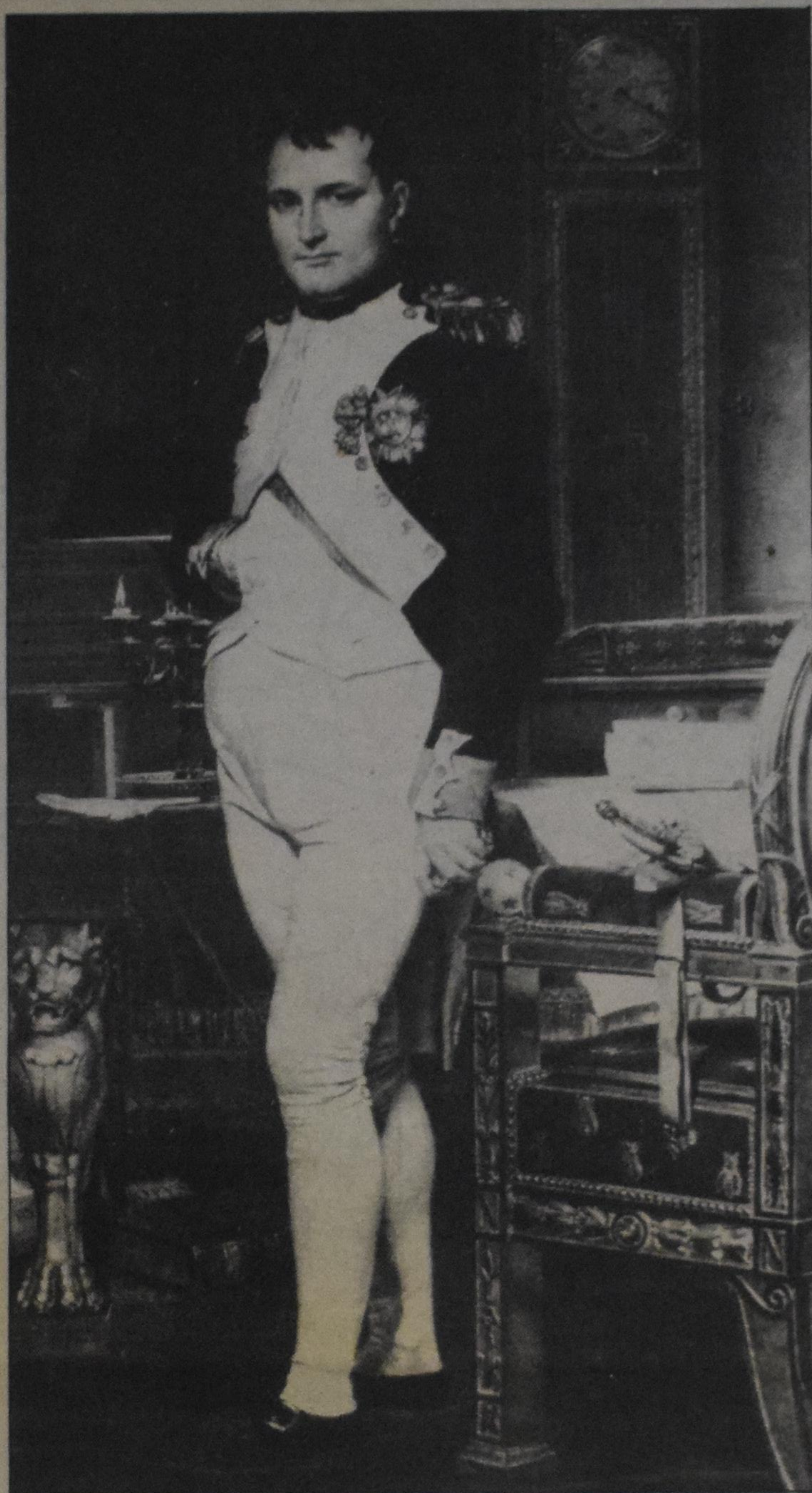
Restrictions better than persecution

A few remarks yet about the law of April 1802. The more we study this law and the more we read of the considerable restrictions placed by it upon the French Protestants, the more we are astonished at the French Calvinists' attachment to Napoleon.

The Law undoubtedly subjected the French Calvinists to what must seem to us strange and restrictive rules. For instance, it was decreed that no extraordinary meetings could be held without the express permission of the mayor of a town. Government permission was required for the assembling of synods.

All matters to come before a synod must be submitted in advance to a high functionary of the Department of Religious Affairs.

Every session of the synod must be attended by the prefect of the department — that is the



"I see with pleasure the pastors of the Reformed Churches of France here gathered together." — Napoleon Bonaparte

head of a province or territory — and the minutes of the deliberations must be forwarded to the earlier mentioned functionary of the Department of Religious Affairs.

A synod was not allowed to last longer than six days. Most Reformed churches in our days have to contend with such restrictions. But the French Reformed Church was happy with its new-found freedom and recognition and realized that the granting of rights entailed the fulfilment of certain obligations, while the government undertook to protect the Reformed Church and support its ministers.

Even so, it was not before 1872 that the French government was induced to authorize the convocation of a national synod, the first one held since 1659.

Trouble after Napoleon

Napoleon's downfall came soon after the, for him, disastrous Battle of Leipzig (Völkerschlacht) fought from the 16th to the 19th of October, 1813.

Interned on the island of Elba, the Emperor succeeded in

escaping to mainland France on February 26, 1815, taking the French nation by storm. For a few months, during the so-called "Hundred Days," Napoleon again ruled supreme in France. During his triumphal procession through France to Paris after his escape from Elba, considerable opposition and armed resistance was encountered, especially in the Catholic regions of France.

In particular in the Cevennes the Catholics opposed with force of arms the Emperor's return and the restoration of his regime.

After Napoleon's re-entry in Paris, the Protestants of the

Cevennes, who had immediately flocked to his banners again, took bloody revenge on the anti-Bonapartists of the region, a blot difficult to erase from the French Protestants' record.

After Napoleon's second abdication, the Catholic forces in the south in their turn entered upon a massacre of the Protestants of Languedoc, especially in the city of Nîmes. This "White Terror" induced uncounted Protestant families to emigrate abroad as in former times. Soon however, the government put a forceful end to these anachronistic atrocities.

Blessings of the persecution

Since then the Protestants of France have lived in peace. They praise their God in fitting sanctuaries now and they know they are blessed. Imagine having worshipped for over 100 years (until 1802), mostly under the open skies, because official permission to rebuild their churches, destroyed in the days of the Revocation of the Edict of Nantes (1685) was lacking.

And yet, the Psalm singing of the "Eglise du Desert," as it was gathered under the open sky, carried far and wide. The "Eglise Reformée" was a Jerusalem without walls indeed.

A look at the Huguenots, their history, their sufferings is rewarding. Listening to their Psalms and learning of the cruel deaths of so many of their pastors — mostly young men in their twenties — and innumerable other faithful — can only bring humility and thoughtfulness to us modern Calvinists of whatever hue.

Do we at times even wish for their faithfulness and hope?

John Martens is a freelance writer and student of history living in Listowel, Ontario.

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Children's Story

Grandma's carrot seeds

Jacoba Bos

Bobby put the lawnmower in the garage and carefully closed the door. He did not want to wake Grandma who was having her afternoon nap.

Grandma could sleep through the noise of the lawnmower, but would awaken at the sound of a door closing.

Maybe that was from listening for her sons to come home when they had been out late, Bobby thought as he started for home in the hot afternoon sun. His dad had been the oldest of Grandma's kids.

"Come in, my boy, and rest a while. You need a drink before you go home." Grandma was standing in the doorway, calling Bobby. Her long gray hair hung loosely over her shoulders and her apron was dirty, Bobby noticed as he stepped into the house while Grandma held the screen door open.

"We have to be patient with Grandma and love her a lot," Mom had said.

"It's hard for Grandma to realize that she's losing her eyesight so we should do all we can to help her. I count on you, Bobby, to do the man's jobs around her place, like Dad used to do." Mom had said that with the same sad look in her eyes that Bobby had seen when the doctor told her that Dad would not get better.

"My, that sun is hot Where's your hat, Bobby? You could die of sunstroke with that sun on your bare head; here, wear this when you go home." She planted an old straw hat on Bobby's sweaty head. It sank over his ears, the straw scratching his ears and neck.

"But Grandma, I can't see," he protested. Quickly, while Grandma trudged into the kitchen, Bobby put the hat on the coatrack, right under an old winter coat. Grandma would have a hard time finding it



there, he thought grimly. Grandma was not going to make him wear any more weird things. He had taken enough teasing over a scarf that Grandma had knitted. It was yellow and green and ugly.

"I like your barfy scarfy, Bobby," the grade eighters had teased him, and mother had said that Grandma's knitting was not like it used to be.

Bobby sat down in the cool dark kitchen which smelled like geraniums and mothballs.

Grandma poured him a glass of lemonade. Some of it spilled on the table.

"Oh these pitchers nowadays; they don't even pour straight anymore," she grumbled as she reached for the dishcloth.

"Here, have some cookies, Bobby; they're bought ones you know; tomorrow I'll bake some myself." Bobby sipped the cold lemonade slowly.

"Grandma, who's that man?" he asked, pointing to a picture on the wall.

It was a photograph of a man wearing a suit, looking like a school teacher ready to spank a student.

"That was your Grandpa, Bobby. A good man he was, and strong! He could lift a bag of grain like I lift this cup, and hit a baseball right across the pasture field."

"Was he a good catcher too?"

"The best," Grandma nodded, noisily swallowing her lemonade. "Your Grandpa could catch a ball no matter where it came from."

"Did he have a real glove?" Bobby asked. He could hardly believe that the stern-faced gentleman was able to run, much less play ball. "A real leather one?" he continued wide-eyed.

"A real leather one," Grandma answered. "Oh it cost enough. Five dollars I took from my egg money to buy him that glove, but it was worth it."

"Five dollars, Grandma? Where did you buy the glove?"

"At Jack's hardware down the street. They still sell gloves and things there, don't they?"

"They do Grandma, but are you sure that was the price?" Bobby wished that baseball gloves were still priced at five dollars. How he wanted the glove he had seen at Jack's hardware when he was in the store to buy clothespins for his mom. He had tried on the glove

very carefully, smelling the leather and holding out his hand as if to catch a fly ball.

Thirty dollars, the price tag had said, but Bobby's piggybank contained a total of six dollars and 75 cents. It was useless to ask Mom for the money. Her paycheque went for groceries. Should he ask Grandma to pay him for mowing the lawn? He knew Mom would not approve of that.

"We should do things for others because we love our neighbours," she always said. "Do your best, Bobby, then God will do the rest." Bobby wished he had received some of that reward right now. He had surely done his best. Grandma's lawn looked like a green velvet carpet bordered by neat flower beds with not a weed in them.

"C'mon boy, time to go home, your Mom should be home from work now." Grandma's voice brought Bobby back to reality. "And I'd like you to come back tomorrow to hoe the carrots. If we don't do them soon, we'll have a garden full of weeds."

Grandma sounds like an army general, Bobby thought as he got up, said goodbye to Grandma and walked home slowly in the stifling heat. Maybe it would rain tomorrow, making Grandma's garden too wet to work in.

Bobby smelled fried chicken as he stepped into the kitchen. Mom had set the table for the two of them. She looked hot and tired.

"Hi Bobby. How was your day? Did you mow Grandma's lawn; and, oh, Bill Brown phoned. He wants you on the junior baseball team. But ... I guess you don't have ... a glove, do you?" She tried to smile but failed miserably. "Maybe you could borrow a glove from somebody," she added, attempting to sound cheerful.

They ate supper in silence. The fried chicken had suddenly lost its delicious flavour for Bobby. He went to bed early but could not get to sleep. He heard boys shouting at each other from the ballpark. When he finally did fall asleep he dreamt of rows of carrots, transformed into baseballs which kept coming at him. Somebody called, "Catch that ball," but Bobby stood by helpless and barehanded.

He awoke with a start. Mom was standing by his bed.

"What were you doing in your sleep, Bobby?" she smiled. "You'd think an army was after you." Bobby grinned sheepishly, "I guess I was dreaming."

"Well, it's time you got up, it's already warm outside. Maybe you should do Grandma's garden early, before it gets too hot. Grandma called to see when you would be coming. I'll be home early today, so how would you like to go for a nice swim this afternoon? We'll pack a picnic lunch and go to the beach together, okay?" Mom looked at him expectantly.

"Sure, that's okay," Bobby said, sounding like he had just signed an agreement to ban recess from school.

"Good. It's a deal." Mom

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kissed him goodbye. "You get to Grandma's garden." She left hurriedly, leaving the smell of cologne lingering in the air. Bobby got dressed and ate breakfast. Then he went to Grandma's place. Get the unpleasant tasks done first Mom had taught him, and this certainly topped the list of unpleasant tasks.

The sun was hot on his back and sweat drops trickled into his eyes as he hoed the long row of carrots.

"Make sure you get all the weeds, now," Grandma reminded him when she came out to see how he was doing.

"Why does she need so many carrots, anyway?" Bobby asked himself as he stooped to pull out tiny weeds from among the fine foliage of the carrot tops. "Grandma's all alone and she won't eat all these carrots in a million years."

His hoe hit something hard. A small cardboard box lay hidden in the soil. Curious, Bobby dug it out. Did Grandma bury a treasure in the ground? He opened the box excitedly, only to find a package of seeds inside. More carrot seeds! As if one long row weren't enough. "I wonder if Grandma wants me to plant these," Bobby thought sourly, "Then I'll never be out of a job this summer. I'll be weeding carrots till school starts again. May as well ask Grandma," he decided, as he straightened his back and walked into the dark coolness of Grandma's kitchen.

"Look what I found in the garden," Bobby held up the box.

"Well, did you open it?" Grandma's voice sounded more kind than normal, Bobby thought as his grimy hands removed the lid.

"Carrot seeds, Grandma, did you want me to plant these?"

"Yes, I would like more carrots. I worked up the ground for you over by the fence. I'll show you." Grandma shuffled out to the

garden. Bobby followed dejectedly.

"Here. Right here is where I'd like to have those carrots." She pointed at a row about three feet long.

"Okay," Bobby grunted, squatting on the ground, carefully tearing the seed package. He held the package at a slant so the seed would fall out evenly along the row. No seed fell on the ground. Bobby held the package upside down above the steaming soil. Nothing happened.

"Grandma, this package is empty."

Grandma smiled. "Tear it open all the way." There was a twinkle in her eye as she watched Bobby rip the seed package apart.

"There's a letter in here," said Bobby as he held up a carefully-folded, sealed envelope.

"Go ahead, open it," Grandma encouraged him. Sweat drops and dirt spotted the envelope as Bobby nervously opened it.

"It's ... money ... 10 ... 20 ... 30 dollars in here, and a note."

"So what does it say? Read it to me," Grandma demanded.

"This is for my grandson who is a hard worker like his grandfather, and maybe even a better ball player," Bobby read, his voice almost a whisper. "Oh Grandma!" Bobby nearly dropped the money as he hugged Grandma. "Now I can buy that glove and play ball. Thanks a million Grandma."

That night Bobby slept with his baseball glove on his hand and the smell of leather in his nose, while Grandma, in the cool of the evening hoed the last of the carrots, then shuffled to the garage to put the hoe back in place.

Jacoba Bos has had her short stories published in a number of magazines. She lives in Strathroy, Ontario.

An older prophet on the Middle East

(Amos 1-3, 5, 9)

James W. Skillen

Amos was a simple shepherd called by God to go tell Israel and Judah that God's judgment was upon them. But Amos and God were not concerned *only* with Israel and Judah. God is sovereign over all the nations. All of them are at His disposal for both blessing and cursing.

In Amos' prophecy Israel and Judah are treated just as all the other nations when it comes to God's judgment against sin. Repeatedly at the beginning of his prophecy, Amos cries out from God that "For three sins of Damascus (or Gaza, or Tyre, or Edom, or Ammon, or Moab, or Judah, or Israel), even, for four, I will not turn back my wrath." (NIV)

Why was God judging all these nations? He had many, many reasons. Some of them were being condemned for practices very much like modern terrorism. Edom was judged for pursuing "his brother with a sword, stifling all compassion." (1:11) Amos condemned Damascus for having "threshed Gilead with sledges having iron teeth." (1:3)

But these nations were also condemned for practices very much like today's removal of the Palestinians from their land that denies them a place to call their own. God condemned Ammon because "he ripped open the pregnant women of Gilead in order to extend his borders." (1:13) Gaza was condemned for having taken "captive whole communities" and selling them to Edom. (1:6) God condemned Israel for selling "the righteous for silver, and the needy for a pair of sandals," for trampling "on the heads of the poor as upon the dust of the ground" and denying "justice to the oppressed." (2:6-7)

God had created Israel (Judah and Israel by the time of Amos) for a special purpose, and when the divided kingdoms had consistently displayed all the evidences of injustice and apostasy which God condemned, then they had to be thrown out of their land. Israel and Judah were not "sacred" regardless of their response to God. They had been created to fulfil God's righteous purposes and could as easily be destroyed if they failed to follow God's word.

Thus, when Amos finally comes around (at the end of his prophecy) to God's offer of hope for the restoration of a remnant of Israel, the promise is not that Israel will one day return to the land to be able to do whatever it might want, on its own terms. No, to the contrary, God's promise that a small remnant will return is a



What would Amos say about the mission these tanks with Israeli flags are carrying out?

promise that God Himself will create a new and truly righteous nation. All the sinners will be shaken out "as grain is shaken in a sieve" (9:9) — everyone who pridefully imagines that "disaster will not overtake or meet us" will be destroyed. (9:10) The new nation will obey the word of the Lord.

Amos' prophecy is not directly about the Middle East today. But there are many contemporary Christians who believe that somehow the modern state of Israel and American foreign policy can be explained and oriented by ancient prophecy in a way that justifies anything which defends Israel and fights communism, regardless of what happens to any other state or people in the region. If that judgment would have been mistaken with regard to ancient Israel (as addressed by Amos), how much more incorrect is it with regard to modern Israel. The word of God that we should all be taking seriously today is that justice must be done to everyone — to all the peoples and nations in the Middle East.

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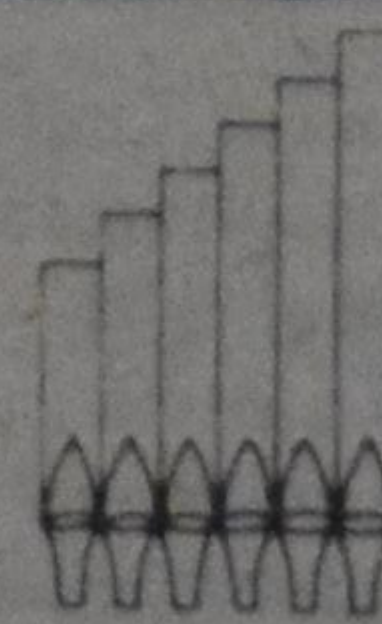
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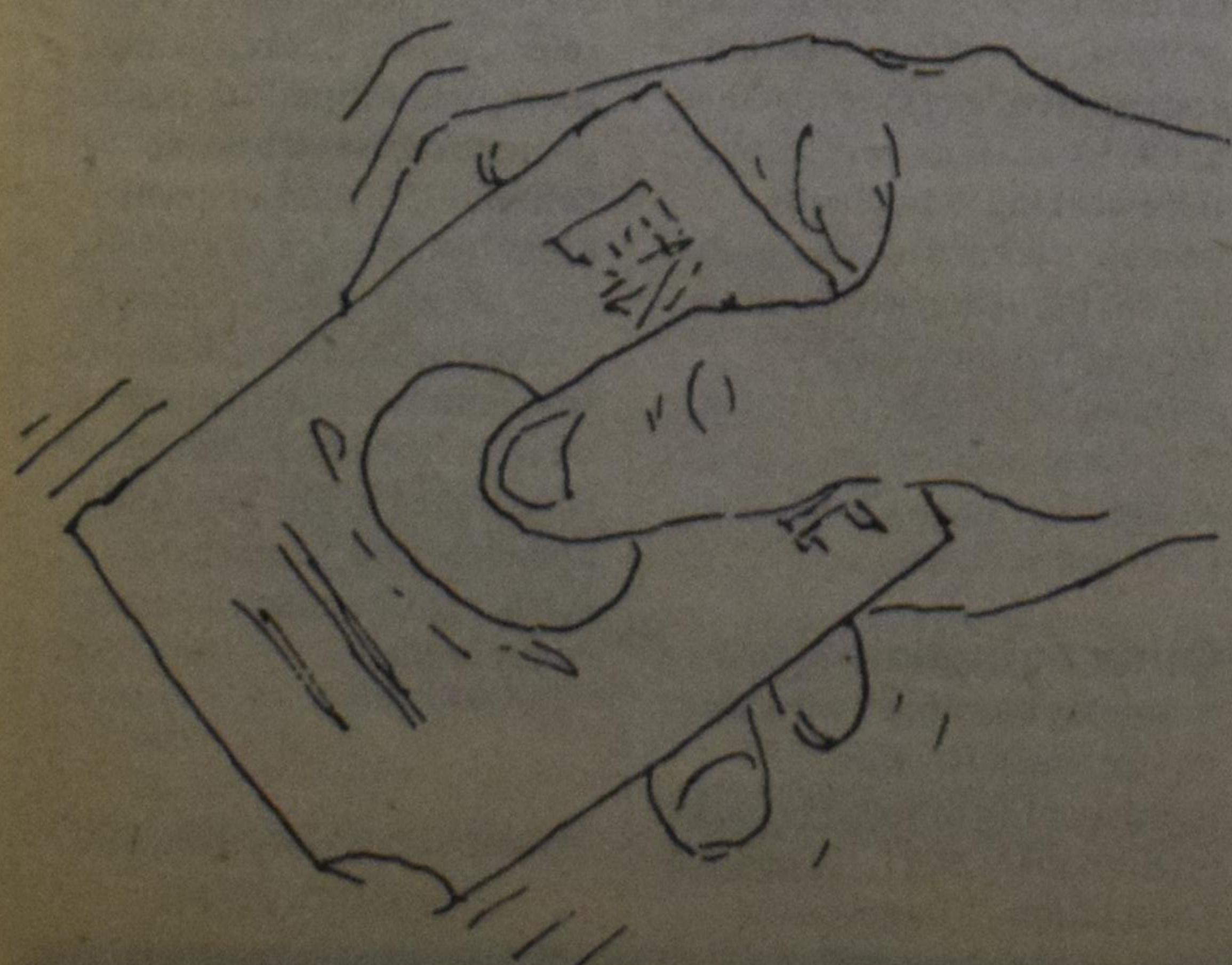
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Feature

Has tradition a future?

... continued from page 10.

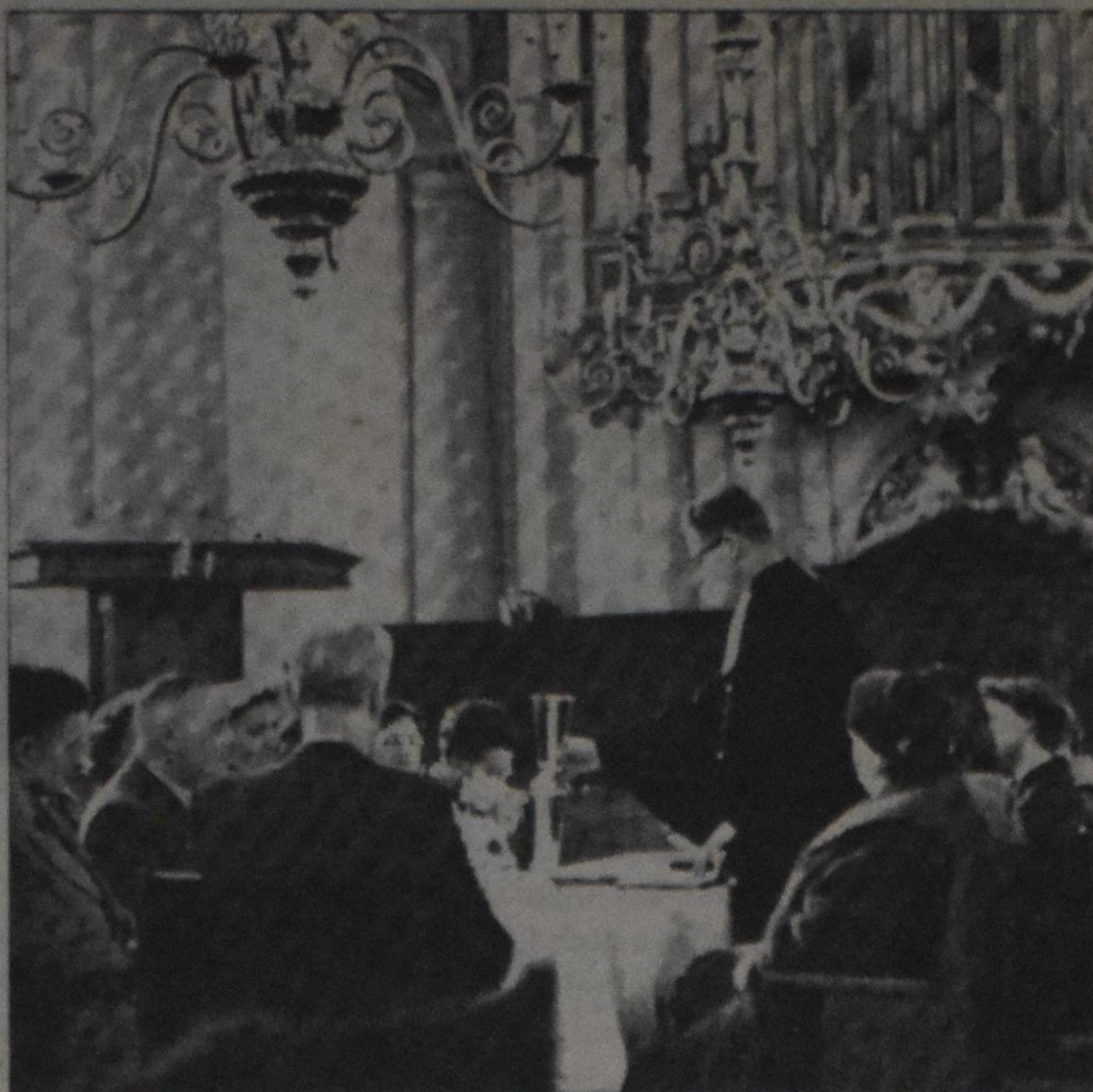
Being Reformed can mean many things. It can mean a "traditional" Reformed worship service or a "more free" service. It can mean restraint from the world or an invitation to see movies and read "artistic" books and study philosophy from a Reformed perspective.

Diversity overload

Too many choices and possibilities make a sense of tradition and community harder to achieve. A great abundance of secular and Christian publications, courses, tapes and media make for much greater complexity and diversity in each of us in this age of information. Over-diversity among us at the expense of traditional bonds creates alienation.

The problem is made worse by the amount of money and leisure time we have to pursue "all of life's possibilities." Our own agendas and personal spiritual identities take dangerous precedence over the traditions and commonality that binds us together. Tradition, culture and community (if these words can be used interchangeably) go downhill. My question is this: In a more individualistic faith, to what extent can we submit to God, if we do not submit to each other and to the church community? Isn't the way we serve and love one another related to how we serve and love God? The unity of the body of Christ is required for service to God, and tradition is an essential part of what keeps that unity.

This is not to say tradition



Reformed tradition used to celebrate communion at tables.

uniqueness, however, is only valid inasmuch as it is a working part in the body of believers.

Being alike enough

To work together there must be an understanding of what is expected and what we can work on to bring about our vision of Christianity. This must be relatively specific. It must be a culture or tradition people will submit to. Merely being Christian, biblical, or Reformed is not enough to give a sense of belonging and common cause. Our Christian calling must be sought within the context of a like-minded group.

We must be alike enough that striving together, praying together, confessing our sins to one another as well as encouraging and confronting

have everything (doctrine) and nothing (lifestyle) in common. While coffee time is a good and necessary icebreaker, because of the fragmenting of the church, for many people that's all there is. Yet, truth cannot stand alone. For its vitality it needs other people. Without a re-enforcing community, we as individuals tend to be shaped by the world more than

the other way around.

One in purpose

The Bible gives guidelines that are supportive of tradition and culture. Sacrifice of the individual for unity and cultural cohesiveness is clear.

"Make every effort to keep the unity of the Spirit through the bond of peace." (Ephesians 4) Paul says in Philippians 2, "... make my joy complete by being like-minded, having the same love, being one in spirit and purpose. Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves." Romans 12:18 continues, "Where possible, as far as it depends on you, live at peace with all men." Romans 14, 1 Corinthians 8, 9 and 10 pick up this theme again with the idea of never putting a stumbling block in the way of our brother.

The emphasis is heavily against debatable matters and more on the sacrifice of questionable interpretations of scripture for the primary goals of worship, evangelism, justice for the poor and the like.

The chapter that speaks most loudly against individualism is 1 Corinthians

9 where Paul states he is willing to go to any length, adapt to any culture, any lifestyle, if it will further the gospel. We are called to submit to a common, easily perceived (winsome!) way of faith. So, as we apply scripture to our lives, we must more and more see it as speaking to us as a community instead of as individuals.

Renew and cherish

Tradition is as inseparable to us as our own character. Indeed, it is part of our character and is valuable to our oneness in Christ. It is Christ alone who unites us. I believe God uses tradition as part of the process towards unity. Tradition, then, helps bring about the fellowship we find described in John's gospel, "By this shall all men know that you are my disciples if you have love one to another."

We may need a renewing of our traditions, but we also need a renewed cherishing of the sense of community that tradition helps bring. There is no body of Christ, indeed no Christianity, without tradition.

Dean McRae is a member of Zion Christian Reformed Church in Oshawa, Ontario.

Family conference challenges Christian community.

Teresa Reitsma

An inspiring, challenging Family Conference on the theme "The Christian Community in a Secular World" was held on the scenic, peaceful shores of Tyhee Lake in North-west British Columbia, August 2-4.

Conference participants were stimulated with a series of three lectures by Dr. Henk Van Andel, president of The King's College in Edmonton, Alberta.

The responsibility of the Christian community

His first, "Unity Amidst Diversity," dealt with the nature of the Christian community. He explained that to constitute a Christian community requires the people of the Lord to work together. We are constantly faced with divisions among denominations and within our own churches. As Christians we need to strive for a common mission to be able to further Christian goals.

Van Andel then spoke on, "Providing Christian Alternatives," which he called the task of the Christian community. Our world belongs to God, said Van Andel, yet this world is run by non-Christian forces. Christians have a tremendous task to work at reclaiming this world for God. By working communally we



Music always plays an important role in the fellowship of a conference.

will be much more effective in building God's Kingdom. We must learn to understand each other and be patient with each other's differences as we put effort into seeking biblical direction for all of life.

"Breaking out of Isolation," was Van Andel's third lecture. This he describes as the witness of the Christian community. Working together as Christians is more effective than working individually because it is hard to change secular thought patterns alone. We need to renew our enthusiasm — to be rekindled in order to be effective witnesses of Jesus Christ, our Lord and Saviour.

Other activities

Sunday morning's worship service was led by Rev. Bierman of Smithers. He spoke on Romans 3:21-31, "The True Foundation." To get out of

spiritual depression, which results in ineffective Christian witness, we need to realize and live in God's forgiveness. By putting our hope in Jesus Christ, we will find joy and peace in Him alone.

Other weekend activities included a family folk dance, coffee services, singing, weiner roasts, action-packed games for the whole family (including getting doused with water balloons ...!!) and a pancake breakfast. A spirit of working together was always evident!

The weekend was filled with fun, fellowship and growth as we were stimulated and encouraged by Dr. Van Andel and each other to reach out further as Christians into our communities.

"Tradition, like individual freedom, too easily becomes an end in itself."

cannot be problematic and authoritarian. Tradition, like individual freedom, too easily becomes an end in itself. Too easily reverent worship becomes ritualistic and piety becomes legalism. Tradition is revered instead of God. Indeed tradition can at times feel like democracy — a necessary evil, difficult and cumbersome, yet having no alternative.

It is also true that we are all individuals. We all have our differences. All parts of the body do not have the same function we are told in 1 Corinthians. Our individual

one another can occur. Only in an environment or culture that is set up with a definite pre-understanding of expectations for ourselves and others are these fundamentals of growth likely to take place.

In that sense our Christian communities are a little like my wife's Grade 1 class. The children cannot be forced to learn, but an environment can be created where it is most likely to happen. The power of people around us that feel the same intensity about the same things we do cannot be stressed enough.

People in church can at once

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Future address: R.R.#2, Moorefield, ON N0G 2K0	It is with gratitude and joy that we congratulate our parents and grandparents, HARRY and WILLY DE JONG of #16 Chamberlaine Rd., R.R.#4, Armstrong, B.C. V0E 1B0, on the occasion of their 40th wedding anniversary on October 4, 1986. Children and grandchildren. 1961 September 30 1986 "Give thanks to Him, bless His name! For the Lord is good; His steadfast love endures forever, and His faithfulness to all generations." (Psalm 100:4,5) With praise and thanksgiving to the Lord for all His care, we, ANN and FRANK GUILLAUME are privileged to announce our 25th wedding anniversary, which we hope to celebrate with our children Claudine, Franklin and Susanne. Relatives and friends are invited to an open house on September 27, 1986, in the Rehoboth Chr. Ref. Church, 800 Burnhamthorpe Rd., Etobicoke, 14h00 - 16h30, or on October 4, 1986, at our home in Pierrefonds, Quebec. 15603 Boischatel, (514) 620-9236, also from 14h00 till 16h30. Engwierum St. Thomas 1951 1986 "The Lord is my shepherd, I shall not want." With these words our parents, ANDREW and JENNIE MIEDEMA were married, 35 years ago, September 19, 1951. It is our prayer that they may continue to be comforted by these words for many more years to come. With love from their children: Thelma — Toronto Michael & Diana; Matthew, Danielle — St Thomas Bernie & Marsha — Grand Bend 1946 October 21 1986 HARRY and JENNY RINGMA (nee Vanderwal) We are enriched by sharing the celebration of your 40th wedding anniversary. May the vows of the Psalmist speak evermore clearly as you see the generations gliding along. Your children and grandchildren: Richard & Sharon Ringma; Steven, Robert, Gordon Grace & Siebe DeJong; Reyben Nick & Margaret Ringma; Miranda, Carrie, Joel Home address: Thetis Island, B.C. V0R 2Y0 Hoofddorp, Oshawa, Holland Ontario 1941 September 24 1986 Josh. 24:15b. With joy and thanksgiving to the Lord, we are happy to announce the 45th wedding anniversary of our parents and grandparents, MARIUS and JANE VANDEN HEUVEL (nee Millenaar) We pray that the Lord, who has given you these remarkable 45 years together, will give you many more, enabling you to continue to glorify God with one voice. Love from all your children and grandchildren: Bert & Pat Vanden Heuvel; David, Heather, John David, Heidi — Port Perry Jan Vanden Heuvel; Garry, Jacqui — Orono John & Inge Vanden Heuvel; Jonathan, Jeremy — N.S. Margaret & Andy Hiemstra; Michelle, Stephen — Port Perry Home address: 777 Terrace Dr., Apt. 117, Oshawa, ON L1G 2Z3 C.C. keeps the Christian community in touch.	Den Ham Burlington 1936 September 25 1986 "Welaan dan, eet uw brood met vreugde en drink uw wijn met een vrolijk hart, want als gij dit doet, dan heeft God dit reeds lang zo gewild. Laten uw klederen te allen tijde wit zijn en olie ontbreke niet op uw hoofd. Geniet het leven met de vrouw die gij liefhebt, al de dagen des ijdelens levens, die Hij u geeft onder de zon, al uw ijdele dagen, want dat is uw deel onder de levenden en bij het zwoegen, waarmee gij u aftobt onder de zon." (Ecclesiastes 9:7,8,9) With thankfulness to the Lord, we as children, grandchildren and great-grandchildren, hope to celebrate the 50th wedding anniversary of our parents, JOHANN and GESINA WESTERIK (nee Gerrits) With love and congratulations from: Hannie & John Kiers — Wellandport Alfred & Ann; Karri, Danielle, Jody John & Debbie; Leanne Ron Glenda & Lloyd Vos Brian Eric William & Wendy Westerik — London Yvonne Debbie Shawn Kerri-Lynn Cheryl George & Geri Westerik — London Brenden Tyler Herman & Lorita Westerik — Hamilton Loralei Johnathan Dianne Westerik — Burlington Open house to be held on September 25, 1986, from 7:00 to 10:30 at the Faith Chr. Ref. Church, 2265 Mountainside Dr., Burlington, Ont. Best wishes only, please. Home address: 2330 Woodward Ave., Burlington, ON L7R 3Y5 SJERP and MARGARETHA YSSELSTEIN (nee Vanderwerff) will celebrate their 35th wedding anniversary on September 20, 1986, D.V. We are grateful to God for their years together. Children and grandchildren: Nienke & Gustavo Izurieta; Nienke Peter & Geraldine Ysselstein; Geraldine, Margaretha John & Helen Ysselstein; Sjerp, John, Marc Sjerp & Natalie Ysselstein R.R.#4, Woodstock, ON N4S 7V8	RUTH KROEZE (nee Eringa) The Lord took home our dear mother, grandmother and great-grandmother on September 4, 1986, at the age of 80. Beloved wife of the late Rev. Hendrik Willem Kroeze. "Be at rest once more, oh my soul, for the Lord has been good to you." (Ps. 116:7) Dear mother and grandmother of: Diddy & Job Roukema — Hamilton Ruby Nienke & Len Ray & Jeanneke Henry & Janet Cliff Trish Heather Bill & Greta Kroeze — Ancaster Karen & Harry Hank Ruby John Kristy Charlene Joke & Pieter Vanderleek — London Kevin & Wilma Gwen & Tom John Hennie Truus & Bob de Haan — Hamilton Robert Erica Tracey Hendrick Margaret and three great-grandchildren: Marie, Jennifer, Joshua Corr. Address: 304 Stone Church Rd., W., Hamilton, ON L9B 1A4 The Lord in His wisdom took home another member of our Concordia Club over 65. Mrs. RUTH KROEZE went to be with her Lord and Saviour. Our sympathy goes out to her family. Unto God Almighty be the praise alone. The Concordia Club of the Immanuel Chr. Ref. Church, Hamilton. "For it is by grace you have been saved, through faith, and this not from yourselves, it is a gift of God." (Ephesians 6:8) The Lord took unto Himself our husband, father and grandfather, GEORGE MEESTER on August 27, 1986, at the age of 71. Dearly loved by his wife Grace, his children and grandchildren: Teresa & Robert Busch; Bob, David — Ancaster Theo & Alma Meester; Ryan, Kevin, Erin — Caistor Centre Harry & Hussy Meester; Laura, Derek, Daniel — Hamilton The funeral service was held on Friday, August 29, 1986, at the Immanuel Chr. Ref. Church. Pastor K. Baker officiating. Home address: 32 Brucedale Ave., W., Hamilton, ON L9C 1C2
Births	KIERS: With praise and thanksgiving to God for the gift of life, Wilfred, Connie, Jeremy and Bryan are pleased to announce the birth of our son and brother, SCOTT CHRISTOPHER. He was born on August 11, 1986, and weighed 5 lbs. 11 oz. Proud grandparents are John and Gerredina Kiers of Wellandport, Ont., and Bart and Dory VanderZwaag of St. Catharines, Ont. R.R.#3, Elcho Rd., Wellandport, ON L0R 2J0 McLARDY: With praise and thanks to God, Don and Liz (nee Vanderbyl) are happy to announce the birth of our third daughter, ALISHA DAWN. She was born on Thursday, July 3, 1986, weighing 9 lbs. 4 oz. Alisha is a sister for Rebecca Lynn and Heidi Rene; 3rd grandchild for Mr. and Mrs. Joseph McLardy of Toronto, Ont., and 5th grandchild for Mr. and Mrs. William Vanderbyl of Peterborough, Ont. Address: R.R.#2, Tottenham, ON L0G 1W0.			
Marriages	BROUWER-HAWKINS: Believing that God has brought their lives together, we, Al and Ann Brouwer of Whitby are pleased to announce the marriage of our daughter PATRICIA to BARRY, son of Bruce and Donna Hawkins of Woodstock, Ont. The wedding will take place, D.V., October 11, 1986, in the Hebron Chr. Ref. Church of Whitby, Ont., at 3 o'clock p.m. Rev. Ron Fisher officiating. Future address: 507 Colborne St., W., Whitby, ON L1N 1X7 BUISMAN-DYKSTRA: With joy and thanksgiving to the Lord, we, Albert and Florence Buisman of Brampton and Nick and Fran Dykstra of Belleville, are pleased to announce the marriage of our children, JOANNA and CHUCK. The ceremony will take place, D.V., on Saturday, September 27, 1986, at 1 p.m., in the Second Chr. Ref. Church of Brampton. Future address: 10 Dean St., Brampton, Ont., as of November 1, 1986. KNEVEL-WASSENAAR: Mr. and Mrs. Hendrik Knevel are pleased to announce the forthcoming marriage of their daughter, MICHELLE VERA, to JOHN Wassenaar, son of Mr. Hendrik Wassenaar, and the late Mrs. A. Wassenaar, of Alphen a/d Rijn, Holland. The ceremony will take place, the Lord willing, on September 27, 1986, at 10 a.m. in the Trinity Chr. Ref. Church, St. Catharines, Ont. Rev. H. Jonker officiating. Future address: R.R.#1, Jarvis, ON N0A 1J0.	AREND and ANTOINETTE HANEMAAYER (nee De Geus) May the Lord keep you in His loving care, for the years to come. With love from all of us: Peter & Wilma Hanemaayer Jennie & Bill Stevens Jim & Kathie Hanemaayer Bram & Dini Hanemaayer Bert & Agnes Hanemaayer Coby & Herman Schakel Ineke & Terry Visser Annette & Ron Horlings Anne & Murray Horlings Arthur — at home Tony (with the Lord) 41 grandchildren (two with the Lord). Four great-grandchildren. The opportunity to congratulate them, after the 10 a.m. Thanksgiving service, in the Parish Hall, Springdale Chr. Ref. Church. Best wishes only. Home address: R.R.#4, Bradford, ON L3Z 2A6 Borger Aylmer September 25, 1946 With joy and thanksgiving to the Lord, we wish to announce the 40th wedding anniversary of our parents and grandparents, TEUNIS and HENNIE MARISSSEN (nee Sikkens) With love and best wishes from their children and grandchildren. Open house from 10 - 12 a.m. in the Chr. Ref. Church, Aylmer, Ont. Best wishes only, please. Address: 19 Marchant St., Aylmer, ON N5H 1V5		
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Classifieds

Obituaries	For Rent	Real Estate	Employment Wanted
<p>The consistory and congregation of the Mount Hamilton Chr. Ref. Church express their deepest Christian sympathy and love to its former pastor, Rev. H. Mennega and family in the death of a beloved wife and mother,</p> <p>JOAN MENNEGA</p> <p>May the grace of God and His sure promises sustain them during this time of sorrow.</p> <p>On Thursday, August 28, the Lord took home our dad and pake,</p> <p>HAYENICOLAY</p> <p>at the age of 74. John 11:25-27. Family: Brian & Minny Nicolay; Harry, Ralph, Elly, Michael — St. Albert, Alta. Peter & Kathy Nicolay; Heather, Sandra, Patricia, Elizabeth — Newmarket, Ont. Funeral service was held August 30, at Holland Marsh Chr. Ref. Church with Rev. Bruinsma leading the service.</p> <p>On August 21, 1986, the Lord in His infinite wisdom called home,</p> <p>INA VEENING</p> <p>Dear wife of Gene and loving mother of Melinda, Krista and Karrie-Anne. It is our prayer that the Lord will continue to be near to Gene and the girls, especially in the days ahead and that He may grant them complete recovery from the injuries sustained in this tragic accident. Always lovingly remembered by George and Jean Petrusma and family.</p> <p>"There are many rooms in my Father's house, and I am going to prepare a place for you. I would not tell you this if it were not so. And after I go and prepare a place for you, I will come back and take you to myself, so that you will be where I am." (John 14:2,3) On August 28, 1986, the Lord, in His infinite wisdom, took home through a tragic accident our dearly loved daughter-in-law, sister-in-law and aunt.</p> <p>CAROL ANN ZUIDEMA (nee Oostema)</p> <p>aged 39 years. And our precious granddaughter, niece and cousin</p> <p>LAURI RENEE ZUIDEMA</p> <p>aged seven years. We hope and pray that God will be with Ben and his children Tami and Kevin (still in the hospital), and the Oostema family. Mr. & Mrs. John Zuidema — Ridgeway, Ont. Ann Zuidema — Ceres, California Bill & Emmy De Boer — Belleville, Ont. Clint & Jean Conway — Ridgeway, Ont. Louise Zantingh — Smithville, Ont. Michael & Nanci Mitruk — Ridgeway, Ont. Raymond & Joyce Bedard — Welland, Ont. and their families.</p>	<p>Farm house for rent 4 bedrooms, 2 washrooms; 30 miles east of Toronto. Close to Christian school and church. \$600 per month. Phone (416) 623-2847.</p> <p>Help Wanted Full-time help wanted for dairy farm in Stayner area. Contact Robert K. Walker, Box 12, Stayner, ON L0N 1S0; 705-428-2021.</p> <p>Resident manager/superintendent couple required for an elite downtown Hamilton apartment building. Experience preferred. Basic clerical and maintenance skills required. Two bedroom suite plus salary and bonuses. Call (416) 528-8956, ext. 47.</p> <p>Single Christian father with school-age children requires full-time live-in help; lakeshore home. Duties will include regular house-care. Some office experience would be preferable. Southern Ontario. Reply to box #2417, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3</p>	<p>FARM FOR SALE 198 acres of gently rolling land with stream, 4 bedroom brick house with 1½ baths, 60' x 80' bank barn, 130 acres workable, remainder mixed bush, gravel ridge. \$85,000.00 (416) 562-4616 or (519) 323-1798.</p> <p>Check page 17 for our Calendar of Events to see what's happening in your area. The Calendar also provides you with advertising deadlines.</p> <p>Help Wanted</p>	<p>Dutch M.A. (German language and literature) is looking for a full-time job at a university, preferably in Southern Ontario (at any rate in the eastern part of Canada). Drs. W.A. Piets, Zuidkade 39 2741 JB Waddinxveen, Holland</p> <p>Help Wanted</p> <p>WORLD LITERATURE MANAGER New full-time staff position available at CRC Publications. Qualifications: College degree and preferably some training in administration and/or linguistics. Multinational field experience and sensitivity to third world needs. Expertise in planning, organizing, and goal setting. Experience and/or competence in administration, marketing, publishing, church relations and budgeting areas. Prefer ability to converse in one of five world languages (Spanish, Chinese, French, Arabic, Hausa). Demonstrated ability to effectively communicate verbally and in writing. Willingness to travel overseas. Direct inquiries to: Human Resource Office, CRC Publications, 2850 Kalamazoo Ave., S.E., Grand Rapids, MI 49560. Phone: (616) 246-0724. Inquiry deadline: October 10, 1986</p> <p>HOPE CENTRE of Parkland Christian Counselling Assoc. invites applications for the position of: Executive Director</p> <p>Responsibilities: promotion/public relations; counselling; provision/supervision of educational programs</p> <p>Qualifications: M.A. and three years clinical experience Send resume or request for job description by October 31, 1986 to: John Vander Meulen Hope Centre Box 1202 Red Deer, Alberta Canada T4N 6S6 Phone: (403) 782-2070</p>
	<p>CLAC needs Representative The Christian Labour Association of Canada (CLAC) has an opening for a Representative in its Hamilton, Ont., office. Applicants, male or female, will receive on-the-job training for one year in the area of organizing employees, negotiating collective agreements, organizing membership meetings, and generally promoting CLAC's Christian social principles and objectives.</p> <p><i>Applications together with complete resumes, should be sent to:</i> Ed Vanderkloet, Executive Secretary Christian Labour Association of Canada 821 Albion Rd., Rexdale-Toronto, ON M9V 1A3 Phone: (416) 744-2340</p>	<p>Soncatchers Renewal Crafts also known as Third World Imports seeks a MANAGING DIRECTOR for Canada to import and market Third World Cottage Industry Handcrafts at sustained and increasing sales levels. These sales directly enable overseas poor to feed and help themselves when no other means are available. Ability to motivate and inspire volunteers and commitment to the CRWRC mandate is essential. Extensive experience in retail marketing is preferred.</p> <p><i>Please send resume or write for further information to:</i> Soncatchers Renewal Crafts P.O. Box 5070 Burlington, ON L7R 3Y8</p>	<p>GENERAL MANAGER CHRISTIAN CREDIT UNION LTD.</p> <p>10704 - 107 AVENUE. EDMONTON. ALBERTA</p> <p>We have an excellent opportunity for a versatile professional with proven financial institution experience and outstanding management abilities. While supervising a staff of eight and reporting to the Board of Directors, you will have the key responsibility of the overall development, management and promotion of the Credit Union.</p> <p>Specifically, your activities will involve managing policies to ensure that members' needs are served and accountability for all new business development. In general, this will involve your marketing, accounting and organizational skills. Your knowledge of commercial, mortgages, consumer lending and collection procedures will be an asset. A post secondary education is desirable, however equivalent experience may also be considered.</p> <p>In return, we can offer you a competitive salary and a comprehensive benefits package. For immediate consideration, please send your resume to: Board of Directors Mr. C. Dezwart, Secretary R.R.6, Site 12, Box 7 Edmonton, Alberta T5B 4K3 Closing date: October 15, 1986</p>
<p>Personals</p> <p>Single Men and Women If you are over 21 years of age and would like to find a partner in Christian Marriage, write to: Christian Marriage Contact Service, P.O. Box 1127, Station B, Burlington, ON Canada L7P 3S9. Please enclose \$2.00 for a complete information package explaining our services. <i>Established 1967.</i></p>	<p>Development Director Due to the blessings of continued growth, the Board of Hamilton and District Christian High School is faced with a major expansion plan. In order to responsibly meet this challenge, we seek a candidate to fill the newly-created position of Development Director. The successful applicant should possess experience in working with Boards, understanding of programs of planned giving and fundraising, expertise in P.R., creative ability and vision, a thorough knowledge of the reformed community and a commitment to Christian education.</p> <p></p> <p><i>If you meet the above criteria, please forward application and resume to:</i> Bruce Dykstra c/o HAMILTON DISTRICT CHRISTIAN HIGH SCHOOL 28 Athens St. Hamilton, ON L9C 3K9</p>		

Events/Classifieds

Personal

Het consulaat-generaal zou gaarne in contact willen komen met de navolgende personen:

VAN DE BERG, Johanna Inge Maria, geboren op 18 april 1944 laatstbekende adres in Canada: 95 Vancoy Road, Winnipeg, Manitoba.

BIERMAN, Daniel, geboren op 28 december 1923 te Amsterdam, laatste woonplaats in Nederland: Amsterdam, naar Canada vertrokken met onbekende bestemming. Betrokkene was gehuwd met Helena Krop.

BOEKESTIJN, M., geboren op 11 augustus 1921 te Schipluiden.

BROUWER, John H., geboren op 11 augustus 1956, laatstbekende adres in Nederland: Abeelstraat 69, Winterswijk, naar Canada vertrokken in april 1986.

VAN BRUGGEN, Hidde Antonie, geboren op 22 juni 1956, laatstbekende adres in Nederland, Hunzestraat 4, Den Helder, naar Canada vertrokken in 1984.

VAN BUTSELAAR, Jacob, geboren op 16 juni 1869 te Renswoude, laatstbekende woonplaats in Nederland: Ede, maar Canada vertrokken op 20 maart 1907. De heer J. Butselaar vertrok met echtgenote en 5 kinderen naar Canada.

GROENEN, Jannetje, geboren op 1 augustus 1924, te Apeldoorn gehuwd in 1946 of 1947 met Herman Roberts. Vanuit Nijmegen vertrokken naar Canada.

HEYMAN-GOUT, E., geboren op 25 april 1916, laatstbekende adres in Nederland: Tuindorppweg 17 te Maarn, naar Canada vertrokken op 15 januari 1979.

DE KIEVIET, Frederik Elzo, geboren op 16 september 1952, laatstbekende adres in Nederland: Postkade 14, Stadskanaal.

MINKE, Gerrit Geert, geboren op 1 juli 1942 te 's Gravenhage, naar Canada vertrokken in 1972.

VAN POELGEEST, Hermanus C., geboren op 2 november 1913 te Ulthoorn, vanuit de gemeente Mijdrecht naar Canada vertrokken in 1949.

SCHMIDT-SVENSEN, Mevr. A.S., geboren op 19 december 1899, laatstbekende adres in Canada: Donaldbert Road, Toronto (Islington), Ontario.

SCHOUTEN, Adrianus, geboren op 4 september 1901 te Dordrecht, laatstbekende adres in Canada: 5 Babcock Road, Scarborough, Ontario, naar Canada vertrokken in 1950.

DE VRIES, Willem, geboren op 26 maart 1925 te Amsterdam, laatstbekende adres in Nederland: Helmerstraat te Amsterdam, naar Canada geëmigreerd op 1 oktober 1971. Betrokkene was geboren als Willem Wulder maar kort na de geboorte is de naam gewijzigd in de Vries.

WILTS-KROP, Helen, geboren op 4 maart 1927. Naar Canada geëmigreerd in 1982.

Consulate General
of The Netherlands
1 Dundas Street W.
Suite 2106, Box nr. 2
Toronto, ON M5G 1Z3
Telefoon: (416) 598-2520

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City _____ State _____ Zip _____
I saw this ad in (Publication) _____

Calendar of Events

Sept. 20 Camp Shalom Annual Fall Fair from 10 a.m. to 4 p.m. Location: midway between Paris and Cambridge just off Hwy. 24A. Attractions for young and old!

Sept. 16 - Oct. 2 "Faith Active in Justice" - CPJ community meetings: Newmarket, Sept. 16 (895-2721); London, Sept. 16 (451-2469); Hamilton, Sept. 18 (524-0488); Guelph, Sept. 18 (386-1454); Belleville, Sept. 26 (962-4727); Scarborough, Sept. 28 (293-8912); Cobourg, Oct. 2 (349-2091).

Sept. 19-20 Fraser Valley Chr. High Cross-Country Team reunion. For info. call: Luke Van Harmelen at (604) 581-7624.

Sept. 20-21 25th Anniversary Celebration at John Calvin Christian School, Guelph, Ont. Sept. 20: Reunion, Banquet and Rally. Sept. 21: Thanksgiving services. For banquet tickets call: (519) 824-8416.

Sept. 24-Oct. 1 CSS's Harry Houtman in Alberta

Oct. 2 - 9 CSS's Harry Houtman in Vancouver area.

Sept. 26 Organ concert by John Vandertuin to celebrate the restoration of the pipe organ, at 8 p.m. in First CRC, London, Ont. (513 Talbot Street).

Sept. 26 Special opening ceremonies at Richmond, B.C. Chr. School. Official opening at 7 p.m. followed by celebration at 8 p.m.

Sept. 26-27 Concerts by Homeward Bound. For more info, contact Agnes VanDyke, 475 Binning St. W., Listowel, ON N4W 1G7 or phone (519) 291-4513.

Sept. 27 Reception for Rev. John Zantingh's 25th ministerial anniversary at 8 p.m. in Knox Christian School, Bowmanville, Ont.

Sept. 27 Ontario Singles Fellowship Day at First CRC, Kingston, Ont. Guest speaker: Dr. Harry Van Belle. Registration (\$35.00) includes dining on the Island Queen cruising the Thousand Islands. Mail to: Bill Kastein, P.O. Box 275, Kingston, ON K7L 4V8 or phone (613) 542-3257 or 389-3576, by August 26.

Advertising Deadlines

Dated	Mailed	Display advertising	Classifieds
Fri. Sept. 19	Tues. Sept. 16	Wed. Sept. 10-8:30a.m.	Thurs. Sept. 11-8:30a.m.
Fri. Sept. 26	Tues. Sept. 23	Wed. Sept. 27-8:30a.m.	Thurs. Sept. 18-8:30a.m.
Fri. Oct. 3	Tues. Sept. 30	Wed. Sept. 24-8:30a.m.	Thurs. Sept. 25-8:30a.m.

The Christian Reformed Church Office invites you to an

OPEN HOUSE

October 3, 1986

9:30 a.m. to 9:30 p.m.

at 3475 Mainway, Burlington, Ont.

Tel.: (416) 336-2920

Installation of the Corner Stone at 11:00 a.m.
coffee will be served

A Fall Rally

will be held in

the Second Christian Reformed Church of Sarnia

1281 Exmouth St.

on Tuesday, October 7 at 10 a.m.

Theme for the day is

FORWARD IN FAITH

Speaker for the morning session is Mrs. Ineke Parlevliet

Mrs. Theresa Bakker will be the afternoon speaker

hosted by the Wyoming Region of the Can. Fed. of CRC Women

London and Chatham Regions are invited

CAMP SHALOM

Annual Fall Fair

Saturday, September 20, 1986

10 a.m. - 4 p.m.

Attractions for young and old.

Dutch and Canadian food:

Gebakken vis

Oliebollen

Croquetten

Bacon burgers and much more.

Auction sale, baked goods, games, cake-decorating contest, stage coach rides.

Location: Midway between Paris and Cambridge just off Regional Rd. 75 (24A)

Let's Play Chess

P. Layer

SECOND SERIES OF PROBLEMS IN SEPTEMBER

#1106 #1107

W. Speckmann, Germany, 1952 A.C. Reeves, England, 1967

3 10

4 10

3 mover 3 pts. 2 mover 2 pts.

Notes

1. Both problems this week have many moves which should be analyzed. This will make the problems more challenging to solve, but not impossible.

2. Number 1106 does not have many variations. Please give the key, threat, if any, and the few variations you see.

3. Please give the key and threat, if any, to #1107, to obtain full points.

4. The deadline is Oct. 20, 1986, and five days later for non-Ontario residents.

5. Interested in joining? Write for a brochure.

The 27th Annual Meeting of the All Ontario Diaconal Conference

October 18 9:00 - 4:00

John Knox Chr. School, Brampton

"Share in the care of your community"

Keynote speaker: Rev. Homer Samplonius

• 10 workshops • 12 information sessions

This meeting is open to all who are interested in diaconal work

Contact: Ben Vandezande, Box 2248

St. Catharines, ON L2M 6P6

for registration information

★ SPECIAL ★

HOLY SPIRIT

CONFERENCE

★ TO THE REFORMED FAITH ★

ALL DAY,

SAT. OCT. 25, 1986

In the beautiful new buildings of

REDEEMER COLLEGE

777 Highway 53 East, Hamilton (Ancaster), Ontario CANADA

9:00 am - 10:00 pm (registration starts 8:30 am)

A WHOLE DAY OF WORKSHOPS, PRAISE, WORSHIP, AND DYNAMIC TEACHING ENDING WITH SPECIAL EVENING WORSHIP SERVICE WITH

Grace Reinders & Colleen Reinders of Unity Music Ministries AND THE CELEBRATION SINGERS

REGISTRATION \$10 PER PERSON (NOT INCL. MEALS)

A Christian Communications Centre conference

For more information call (416) 890-3222

Dutch



Onder de Streep

John van Harmelen

Als u een boek ter hand neemt dat handelt over psalmen en gezangen, en u kijkt even naar de inhoudsopgave, dan ziet u dat de naam Isaac Watts heel vaak genoemd wordt. En als u dan begint om al die verwijzingen bladzij voor bladzij op te volgen, dan krijgt u tenslotte een groot aantal gegevens, die u in staat stellen iets van deze man te vertellen dat door quotaties uit de bronnen kan worden geverifieerd.

Isaac Watts werd geboren te Southampton in 1674. Hij was afkomstig uit een gezin van Independenten. Hij was een kleine man, maar vijf voet, had een groot hoofd met een grote pruik, kleine doordringende ogen, en helaas een ziekelijk gestel. Werd ondanks dat toch nog 74 jaar. Daar hij door zijn zwakke gezondheid het gewone ambtswerk van een predikant niet kon verrichten, wordt hij als een geleerde, prediker en dichter beschreven in de annalen van de kerkgeschiedenis en vooral geroemd door zijn vele hymns, wel 650!

Geef ons wat beters

De traditie, ons overgeleverd door Dr. Price, een collega van Watts, vermeldt dat Isaac Watts toen hij 18 jaar was op een zondagmorgen thuis kwam uit de kerk en hevige kritiek uitbracht op de ouderwetse manier waarop het gezang der

gemeente gemaakt en gezongen werd. Hij uitte deze kritiek tegen zijn vader, die diaken was in deze gemeente. Ietwat ongeduldig zei zijn vader tot hem: "Geef ons dan wat beters, jongeman!" De theologische student accepteerde de uitdaging en nog op diezelfde zondag las hij zijn vader de hymn voor: "*Behold the glories of the Lamb amidst the Father's throne; prepare new honours for His Name and songs before unknown.*"

Toen hij klaar was met het lezen van de vijf coupletten van zijn eerste gezang sloeg zijn vader zijn armen om hem heen en verontschuldigde zich. Toen vroeg hij zijn zoon om een afschrift van de hymn, want hij zou er voor zorgen dat het de eerstvolgende zondag in de eredienst zou worden gezongen.

Het viel zo in de smaak dat er door de gemeente besloten werd om aan Isaac te vragen geregeld nieuwe hymns te dichten voor de zingende gemeente. Isaac aanvaardde deze opdracht en hield het 222 (zegge: twee honderd en twee en twintig) weken vol. Dit was het begin van Isaac Watts' carrière als 'hymnist.' In deze eerste periode dichtte hij 254 hymns.

Het kortste bezoek

Isaac was erg knap. Hij begon met de studie van Latijn toen hij vijf jaar was, met negen Grieks, met elf Frans, en met

dertien Hebreeuws. Hij studeerde theologie, en wilde graag predikant worden. In 1702 werd hij predikant in een Independent Church in Mark Lane, Londen, maar zijn zwakke gezondheid noodzaakte hem na tien jaar zijn ambt neer te leggen.

Hij zou toen logeren bij Sir Thomas Abney te Theobalds, een ex-burgemeester van Londen. Isaac dacht dat het maar voor een week was (een andere bron spreekt van drie weken). De mens wikt maar God beschikt. Het liep heel anders. Sir Thomas en Lady Abney vroegen Isaac Watts om bij hen te blijven als chaplain (geestelijk verzorger) van hun huis.

Dit was een positie, die Isaac Watts heeft mogen vervullen voor zes en dertig jaar. Lady Abney zei van dat lange verblijf, "Het lijkt het kortste bezoek dat een vriend ooit bracht aan een vriend."

Ongeboren eeuwen zingen

Isaac Watts wijdde zich aan theologische en dichtelijke arbeid. Hij ontving in 1728 het eredoctoraat in de theologie te Edinburgh.

Het koninklijke juweel van al zijn dichtelijk werk was nr. 7 van de eerste honderd en tien: "When I survey the wondrous cross." (Dit gezang werd geïnspireerd door te mediteren over de tekst van Galaten 6:14 "Maar ik moge ervoor bewaard blijven te roemen anders dan in het kruis van onze

When I survey the wondrous cross ...

-Isaac Watts (1674-1748)

1. O kostbaar kruis, o wonder Gods, waaraan de Prins der glorie stierf; ik wil om U zijn zonder trots, ik acht verlies wat ik verwierf.

2. Bewaar mij dat ik roemen zou dan in mijns Heren Christi dood Al wat ik anders noemen zou is niets bij dit mysterie groot.

3. O angst en liefde, ondereen vermengd als water en als bloed, zij wijzen naar het wonder heen van Hem die op de aarde boet.

4. Het rode bloed, zijn koningskleed bedekt het schandelijke kruis, dat wordt door alles wat Hij leed de levensboom van 't paradijs.

5. En door zijn dood en door zijn bloed is nu de wereld dood voor mij. Ik ben gestorven, maar voor goed van heel de dode wereld vrij.

6. De aarde zelf is veel te klein voor wie U waarlijk loven wil. Uw liefde is een groot geheim, zij vraagt geheel mijn hart en ziel.

Vertaling W. Barnard, geb. 1920
Liedboek voor de Kerken, nr. 192

Here Jezus Christus, door wien de wereld mij gekruisigd is en ik der wereld.")

Hij stierf in 1748. Isaac Watts — de vader van de Engelse hymnody. Hij werd begraven te Bunhill Fields, een begraafplaats in een buitenwijk van Londen. Een stenen monument heeft de volgende

inscriptie:

Ongeboren eeuwen zullen zijn gezangen maken tot vreugde en werk voor hun tongen.

Een monument te zijner herinnering is ook aangebracht in de Westminster Abbey.

Gereformeerden met schuldbelijdenis weer in vaderlandse kerk

B. van der Ros

Er is weinig aanleiding voor de Hervormde Kerk om ten aanzien van het gebeuren dat Doleantie heet nu honderd jaar na datum schuld te belijden. Er is veel te zeggen voor de gedachte dat de gereformeerden slechts langs de weg van schuldbelijdenis inzake de Doleantie en dan ook met verootmoediging van de Hervormde Kerk om haar deplorabele gestalte in de vorige eeuw, zich weer in de stroom van de vaderlandse kerk kunnen en mogen invoegen.

Met deze woorden vertolkte ir. J. van der Graaf, algemeen secretaris van de "Gereformeerde Bond" de gedachte in hervormd-gereformeerde kring met betrekking tot de herdenking van de Doleantie en mede ten aanzien van het SoW-proces.

Ir. Van der Graaf sprak in de morgensamenkomst van de jaarvergadering van de bond te Nijkerk over "1886-1986 Samen op weg — Doleantie en schuldbelijdenis."

Schuldbelijdenis moet over concrete dingen gaan en de Hervormde Kerk heeft grote schuld aan de gebeurtenissen in de vorige eeuw mede doordat leringen opgeld deden die niet overeenkomstig de Schriften waren. Hier past diepe verootmoediging, schuldbelijdenis voor het Aangezicht des Heeren, aldus ir. Van der Graaf. Ook al menen wij dat niet genoeg geduld goefend is, dan nog moeten wij met schaamte erkennen dat de Hervormde Kerk grote schuld draagt aan de Afscheiding. Verootmoediging, schuldbelijdenis niet in het minst ook van de zijde van de Hervormde Kerk.

Geen tweede Afscheiding

De Doleantie was geen herhaling van wat in 1834 was gebeurd, zo ging ir. Van der Graaf verder. Die had plaats in een tijd dat de samenleving van standaardmaatschappij klassenmaatschappij werd, de tijd waarin dr. A. Kuiper's actieve

bemoeienis met politiek en maatschappij begint. De sociale en politieke emancipatie heeft een zeer belangrijke rol gespeeld in het conflict rondom de Doleantie.

Het dagblad "De Standaard" verscheen in 1872 en in 1879 werd de AR-partij opgericht. Volgens spreker vormde de oratie van Kuiper in 1880, getiteld "Souvereiniteit in eigen kring" een belangrijk facet, omdat daarin de visie van Kuiper werd uiteengezet en de filosofie van de soevereiniteit in eigen kring heeft in grote mate bijgedragen tot stichting van vele organisaties. Maar anderzijds introduceerde Kuiper een neo-gereformeerd kerkbegrip, waarin de gedachte van de kerk als vrije kring en als zodanig de mogelijkheid van meer kerken en gemeenten uitdrukkelijk werd gesteld onder de dekmantel van pluriformiteit.

Ir. Van der Graaf wees met nadruk op de strategie die Kuiper heeft toegepast ook in de voorbereiding van de

Doleantie. Een strategie die zonneklaar er op gericht was tot kerkelijke losmaking te komen. Spreker stelde het scherp met op te merken dat de Doleantie in het leven is geroepen met het oog op de Vrije Universiteit en dat het treuren gebeurde vanwege de derving van de kerkelijke goederen.

Kuiper alle schuld

Daarom trok ir. Van der Graaf de conclusie dat er weinig aanleiding is voor de Hervormde Kerk om met betrekking tot de Doleantie schuld te belijden. Bij de achterblijvende orthodoxie in de Hervormde Kerk leefde de diepe overtuiging dat Kuiper alle schuld droeg aan de geslagen breuk. We zullen het historisch besef ernstig moeten nemen en spreker merkte in dit verband op, dat de commissie die de raadpleging inzake SoW uit de gemeenten heeft geëvalueerd, ook zeer serieus van gedachte is dat de gereformeerden slechts langs

de weg van schuldbelijdenis terzake van de Doleantie — maar dan ook met verootmoediging van de Hervormde Kerk — zich kunnen invoegen in de vaderlandse kerk.

Tenslotte betoogde ir. Van der Graaf dat de kwestie van het beheer der kerkelijke goederen meer dan een stoffelijke aangelegenheid is en hij vroeg zich af hoe het nageslacht zal oordelen over een hereniging die thans wordt beoogd. Het zou volgens hem niet onmogelijk zijn dat over zulk een hereniging ook ooit schuld moet worden beleden. Omdat we de band met het verleden hebben verbroken, in confessioneel en ecclesiologisch opzicht. Hereniging zou dan in feite een afscheiding van de historische, vaderlandse kerk kunnen betekenen, op dezelfde wijze als Kuiper tot doleren kwam. Dan beter nu ten halve gekeerd, zo besloot ir. Van der Graaf.

Overgenomen uit: Kerknieuws, 25 juli, 1986.

Persoverzicht

Carl D Tuyl



Onze weledelgeboren Minister voor Transport, de heer John Crosbie maakte zich bijzonder geliefd in zijn eigen kiesdistrikt door zo even op te merken dat het in de Atlantische provincies een stuk beter was dan bijvoorbeeld in Haiti of Sri Lanka. 't Had iets weg van Marie Antoinette's beruchte vraag waarom de Parijzenaars dan geen koek aten als er geen brood was. Zulke uitdrukkingen kunnen hele volksstammen in beweging brengen.

En dan was er de zaak Bosley. Het voorzitterschap van de Kamer is een functie die onpartijdigheid vraagt. Het was juist die onpartijdigheid die Bosley ten val bracht. Hij werd van alle kanten tegengewerkt door zijn eigen

partij, en had er eindelijk zo balen van dat hij er het bijltje bij neer legde. Een onaangename affaire die een toch al niet te briljante zitting van het parlement nog een slechtere reputatie gaf.

De populariteit van onze regering nadert nu dat van een belastingambtenaar die kontrôle uit komt oefenen. Men ziet zo'n figuur liever gaan dan komen. Ongeveer zo hoog staat onze huidige regering in de achting van de meerderheid van de bevolking. De Liberal oppositie, aan de andere kant, lijkt hoe langer hoe meer op een kalf met twee koppen. Turner maakt lange overuren om de geleerden achter hem te scharen, en hoe meer hij optreedt en spreekt hoe meer de figuur van zijn concurrent uit

de coulissen komt. Zoals u weet heeft deze rubriek al maanden geleden voorspeld, dat Quebec-Jan onze volgende prime minister gaat worden. Eén November aanstaande gaat de beslissing vallen.

Er werd weer gesproken over de tarievenovereenkomst. Na een tweedaagse konferentie klonk onze vertegenwoordiger — Simon Reisman — nogal bedrukt en er werd gespekuleerd dat de Amerikanen voor de eerste keer hun kaarten open op de tafel hadden gelegd.

Wat we konden missen als kiespijn bij een bruidegom gebeurde toch, de lui die in Thunder Bay ons export-graaf laden, gingen in

staking. Alsof onze Westerse graanproducenten het al niet moeilijk genoeg hadden! Er was tenminste een beetje goed nieuws voor Alberta in het feit dat Ottawa belastingverlichting gaf aan de olie-industrie. Dat zal de begroting wel weer aardig in de war sturen. Krijgt de Minister van Financiën steeds meer grijs haar of verbeeld ik me dat?

Millionaire Peter Pocklington, die zover het arbeidsrelaties betreft, nog met beide benen stevig in de veertiende eeuw staat, heeft de besprekingen met zijn stakende werknemers weer afgebroken. De staking van regeringspersoneel in Newfoundland verloopt ook niet zonder geweldplegingen. Canadezen

hebben in de Westerse wereld het rekord voor "arbeidsuren verloren door staking" onbetwist op hun naam staan. Er zijn nog méér weinig benijdenswaardige rekords die wij hebben. Zo heeft, in verhouding tot bevolkingsdichtheid, Canada de meeste mensen in gevangnissen.

En een ramp op weer een andere schaal vond plaats in Washington waar een nogal vooraanstaand tijdschrift een giftig artikel over Mevrouw Gotlieb publiceerde, tekenend voor het falen van ons diplomatiek beleid in de Amerikaanse hoofdstad.

Zoals u weet zijn de lezers van deze rubriek geïnformeerd over de fijne bijzonderheden die andere journalisten geen woord van vermelding waardig keuren. Waar anders dan hier zoudt u kunnen leren dat premier Bill Vander Zalm van British Columbia de prijs van het bier in zijn provincie te hoog vindt. Als die man zo doorgaat wordt-ie nog prime minister. En wist u dat de laatste wettelijk gekozen kommunist in ons land — Mary Kardash, lid van het schoolbestuur in Winnipeg — met pensioen gaat? Mary Kardash, we zullen je missen! Wie zal nu het rode vaandel hoog houden?

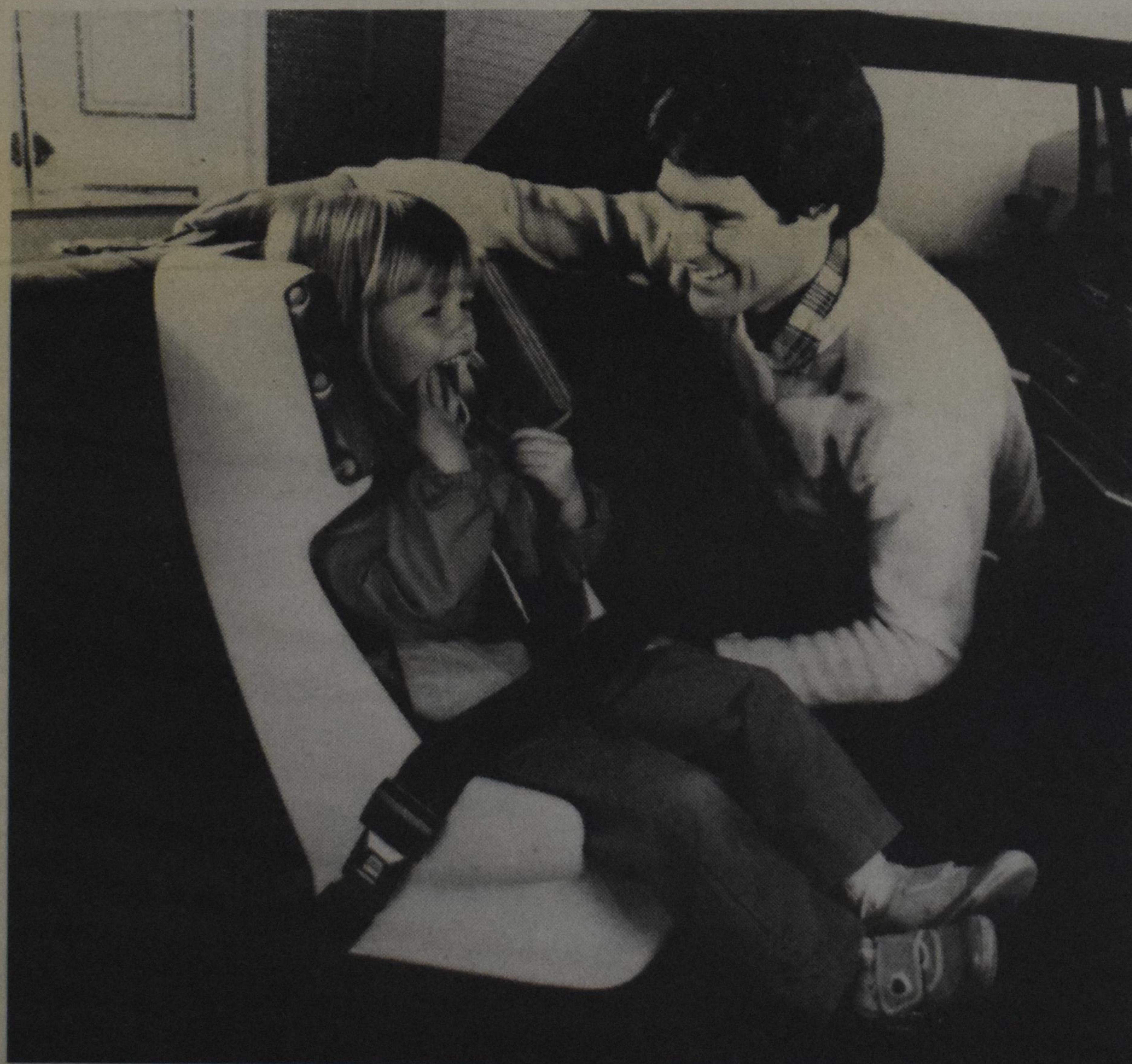
Tijdens een soort plechtigheid in Zimbabwe betreurde een lid van het kabinet van dat land het dat Amerika nog geen embargo tegen Zuid Afrika had verklaard. Het gevolg? Alle Amerikaanse economische hulp aan Zimbabwe stopte van die dag aan. En datte we toffe jongens zijn dat wille we wete!

Er is politieke toenadering tussen Oost-Duitsland en China, kennelijk met de goedkeuring van Moskou. Het politieke beeld in de wereld verandert bijna maandelijks.

De *New York Times* had een hele pagina advertentie van Chrysler waarin mensen die auto's op de pof kopen, een rente van 2.4% werd aangeboden. Dat klinkt beslist vooroorlogs.

Het meeste nieuws weet u natuurlijk al, en zo verlaat ik u weer naar gebruik met diepzinnige vragen en problemen die schreeuwen om een oplossing. Waar blijft de electriciteit als ik het licht uitdoe? Hoe draait het water in Australië de gootsteen in? Wat is de ideale lengte van een preek? En waarom zit het zwembad in Lakewood dicht op Zondag? En hoe werkt het Ministers Pensioen Fonds? Brandende vragen, waarde lezers!

DOE UW DEEL



Elk jaar komen door verkeersongevallen in Canada ongeveer 70 jonge kinderen om het leven en raken 4.000 gewond.

Het meest recente nationale onderzoek wijst aan dat 80% van de kinderen onder de vijf jaar niet voldoende beschermd zijn in motorrijtuigen.

Transport Canada heeft strenge veiligheidsregelingen voorgeschreven waar de

fabrikanten van kinderstoeltjes, veiligheidszitjes en "booster seats" zich aan hebben te houden.

U kunt uw kinderen het beste beschermen door hen vast te zetten in een goed geïnstalleerd zitje, dat ook verankerd is aan uw auto door middel van een schouderharnasriem.

Gesp uw kinderen in. Het is belangrijk.

Transport Canada Transports Canada

Carl Tuyl is predikant van de CRC in Kingston, Ontario.

Books

Educational/psychological

Mandatory reading for every educational professional

Educational Psychology: The Teaching Learning Process, by D.L. Barlow. Chicago: Moody Press, (n.d.). Reviewed by Mike Cinanni.

Dr. Barlow's generally helpful book is described on the inside cover as "... a basic course stressing the principles, processes and practices that research and experience indicate are most pertinent to the development and training of effective teachers. The text is unique in that it examines these factors from a Christian point of view."

Subsequent sections include discussions on dimensions of the teaching-learning process, developmental processes, the learning process, the teacher-learning process and the teacher in the teaching-learning process.

The first section on dynamics of the educational process includes background material on educational psychology and a profile of the competent teacher as a philosopher-clinician. This first part also acknowledges the influence of Dewey, James and Thorndike upon American education.

The second section covers a variety of developmental theory including Piagetian, Behaviouristic, Eriksonian and psycho-social theory. Majors in psychology will have covered most of the material presented in this chapter beforehand, however others will find it helpful. Implications for the teaching situation are discussed, a useful exercise in relating theory to actual practice.

Four approaches to learning

The third section covers four approaches to the learning process: behaviouristic, cognitive-discovery, humanistic and Christian. A discussion of various instructional technologies, including mastery learning and Bloom's taxonomy, follows. Remembering, forgetting and transfer are then discussed. At each stage, practical applications to student learning are discussed.

The fourth section on the

teaching-learning process covers a range of topics of the "nuts and bolts" variety, such as classroom control and climate and methodology as well as a sub-section on student ability and exceptionality.

The book closes with helpful exhortation and advice for maintaining professional growth. This reading should be mandatory for every educational professional, administrative and grassroots types alike. "Teacher maladjustment" is an epidemic in a system where so many would *not* choose teaching if given it all over again to do.

The book as a text in educational psychology has much to commend it. The writing is clear and readable, maintaining interest, while also conveying a maximum of information. No small feat, this!

It also maintains a good link between theory and application in teaching. The teacher is given examples to clarify implications of the theory for the classroom situation.

It is complete in its range of topics covered, so that the treatment of the subject is well-balanced and extensive. The student will have a good grasp of theoretical issues in education, and their respective approaches to the instructional task.

Lacks Christian anthropology

There are some deficiencies to be considered also. The area of special education and mainstreaming is but briefly covered. With the emphasis on integration of special needs children into the regular stream, there is an imperative need for sophistication in the various areas of exceptionality. Since the text is decidedly deficient, external sources would be needed to serve this need. One small point will serve to illustrate. The author suggests the feasibility of combining emotionally disturbed, learning disabled and slow learners into one special classroom (noted on page 405). Educationally, the learning disabled student needs a setting specifically designed

for his/her needs, for efficient learning to occur. The education of the gifted student is essentially seen as a MOTS program — More Of The Same. One ought rather to read Renzulli.

Perhaps the book's major weakness is its lack of a specific statement concerning Christian anthropology. To be fair, there are such statements throughout the book, and they are to be welcomed. What the author fails to do is to take into account a holistic approach

based on the creation, fall and redemption of man by God. As a result, if one over-emphasizes the fallen nature of man, then a behaviouristic-punishment model of classroom control will dominate one's approach, while the creation-gifts of God to man will not exert an adequate counterbalance effect. The learner is viewed as one in need of discipline, without an equal emphasis on the encouragement of one's unique giftedness before God. Such a perspective will enable

the reader to evaluate various anthropological perspectives more critically.

So we have a generally helpful work, but standing in need of supplementary material in the areas of Christian anthropology and educational exceptionality.

Mike Cinanni taught special education in Ontario for eight years and last year taught experimental psychology at Redeemer College, Hamilton, Ontario.

Church education

An examination of teaching in the church

Always Being Reformed, The Future of Church Education, edited by John C. Purdy, The Geneva Press, Philadelphia, 1985, 120 pp., \$7.95. Reviewed by Sierd Woudstra for RES.

The title of this collection of 11 essays, *Always Being Reformed*, also identifies the first essay, an address given by Edward A. Dowey of Princeton Theological Seminary. Each essay probes an aspect of church education in the Reformed tradition in the years leading into the 21st century.

Taking his cue from the maxim *Ecclesia reformata, semper reformanda*, Dowey emphasizes the importance of the church's educational enterprise in harmony with the tradition enshrined in the various confessions, while avoiding traditionalism. "The Reformation began in the universities; its greatest leaders were learned teachers; it was a rare bird among the minor Reformers who was not a competent scholar." (17) Dowey has contributed a splendid essay.

James C. Huffstutler challenges pastors to be educators. He rightly bemoans the fact that in many cases education has to take a back seat to preaching. As a preaching and teaching guest pastor in numerous churches, I always received much more "status" from having spent an hour in the pulpit than from having spent a similar amount

of time behind a lectern in a church classroom. Freda A. Gardner, writing on "Issues of Leadership," also points to this hierarchical ordering.

A role for all church members

Like his fellow contributors, Huffstutler emphasizes the value of tradition. "... the great thinkers and saints of the church have as much to say to the future as our best contemporary theologians — who must also be heard and appreciated." (66) Knowledge of the past is also emphasized by Jocelyn Hill: "Adults who have passed through a confirmation class at some earlier stage of their lives need to stop again at the door of John Calvin." (100)

In a challenging essay, "The Church and Young Adults," Mary Paik, a student at San Francisco Theological Seminary, insists that the church must provide a place for discovery and rediscovery of the faith. (83) Especially where it concerns singles, "there is a vital need for the church to provide a loving, caring community of people where young adults will be accepted." (84)

Edesio Sanchez-Cetina, a minister in the Presbyterian Church in Mexico, writing on "Listening to Other Voices," insists that "the message of the Bible needs to be freed of the chains we impose on it to keep it from saying things we prefer hidden. We tend to let the Bible

tell only what we want to be its message." (88) A significant voice among those other voices is that of the poor: "Today, in order to see where God is acting, it is essential for us to be in solidarity with the oppressed poor." (93)

Radical concluding essay

In the concluding essay, "Social Education for Exiled People," easily the most radical of all essays, Dieter T. Hessel (Associate for Social Education in the Program Agency for the Presbyterian Church, U.S.A.) aptly observes that "Exile, even more than exodus, is a theological key to educational ministry in North America at the close of this century." (105) As he describes it, we live in a strange land with unmet social expectations, where the "fundamentalism" of the political and religious right "having wrapped itself in flag and faith ... resists gender and racial equality, justice to the poor and powerless, reconciliation with enemies, and cultural pluralism." (107) The "exile" perspective is apt, but it seems to this reviewer that the assessment of the situation is one-sidedly skewed to the left.

A though-provoking book, its essays provide valuable insights on how to shape the church's educational curricula so that, in tune with the past, the curricula can become fitting tools for future training.

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